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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 20, 1836. NO. 758.---VOL. XV.—NO. 8.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE IX.

M. I would now call your attention to the person of Jesus Christ in the character of Redeemer and Savior In this character he is clearly revealed in the scriptures, as 'the foundation of all our hopes for eternity.' And with equal clearness do the scriptures teach us 'that we have redemption, the forgiveness of our sins, solely on account of the merits of his blood.' But can our hopes for eternity rest with safety on any other than an Eternal foundation? Or can we reasonably expect to obtain the forgivness of our sins on account of the merits of a creature, however dignified and exalted? As none but an infinite Redeemer or Savior can make an adequate atonement for sin, which is an infinite evil, it would be as unavailing, as presumptuous, to place our hopes for pardon and eternal life upon any other than such a Redeemer or Savior. Every other foundation is sandy and treacherous. Whoever has the temerity to build his hope on any other foundation, will assuredly be disappointed. His foundation must inevitably be destroyed, and his 'hope must be as the giving up of the ghost.'

P. Although Jesus Christ is exhibited in the scriptures in the character of Redeemer; yet he is not known in the scriptures by that name. And notwithstanding he is there known by the name of Savior; yet he is recognized as Savior only in a subordinate sense. If these remarks are correct, as I firmly believe them to be, the foundation of your hope for eternity may not be so sure and steadfast, as you confidently believe. I dare not say, however, nor do I presume, that your hope will hereafter 'be as the giving up of the ghost.'

M. Your assertions are easily made; but cannot, I am confident, be so easily sustained. What evidence can you produce from the scriptures that Jesus Christ is not our Redeemer in the primary, or highest sense of the word? or that he is not the foundation of all our hopes for eternity?

P. That Jesus Christ is not our Redeemer in the primary or highest sense of the word, is evident to my mind, from the consideration that the God and Father of Jesus Christ, is in this sense, recognised in the Bible as the only Redeemer of men. Of God's ancient people it is recorded, that they 'remembered that the High God was their Redeemer;' that their 'Redeemer is the Holy One,' 'the Lord of Hosts.' Is not this Redeemer God the Father?

M. Yes; not however separately considered; but as united to the Son and the Holy Spirit.

P. I am truly sorry, that you have recourse again to this evasion—an evasion to which, it seems to me, you are driven by mere constraint; and which the subject under consideration, so far from justifying, pointedly condemns. Not the Holy Three, but the Holy One is our Redeemer; who will thus be known and acknowledged by all men. 'All flesh shall know that I, the Lord, am thy Redeemer, the Mighty One of Jacob.' Not by the Holy Three are we redeemed; but through the tender mercy, and by the appointment of the Holy One, our Almighty Redeemer, are we redeemed unto himself by 'the blood of the Lamb, who was slain' for us. Thus has 'eternal redemption been obtained'—You will not say, I presume, that we are redeemed by the blood of the Holy Three; nor by the blood of the divine nature of Jesus Christ, who is one of your Holy Three. Our redemption, then, must have been effected through the blood of his human nature; for this nature only could have bled. But is this the Eternal foundation on which you place your hopes for eternity?' Or do you 'expect to obtain the forgiveness of your sins, on account of the merits of a creature, however dignified and exalted,' who was subject to death, and who actually died? Must not your foundation, then, be 'sandy and treacherous?' and will not the hope which you build upon it, 'be as the giving up of the ghost?'—'Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.'

M. Jesus Christ has indeed redeemed us unto God, by his blood; but that blood is the blood of God himself, if we may believe the testimony of the inspired Paul. 'Feed the church of God, which he hath purchased with his own blood.'

P. That we should read Lord instead of God in this testimony of the apostle, is the belief of distinguished critics. But as you have entered your protest against learned criticisms, I will not avail myself of them; and especially as you will, I presume, admit that by the term 'God,' Jesus Christ is intended.

M. This I readily admit. But as the term designated Jesus Christ, it is evident that he is himself God.

P. Do you believe that he alone is God—the one God—the only God.

M. No. The one God is the Father, the Son, and the Holy Spirit, in a state of inseparable union.

P. This you have often said before. But did this one God purchase the church by his own blood.

M. Yes; by the blood of his human nature.

P. It seems then, that human nature belongs, as well to the Father and to the Holy Spirit, as to the Son.

M. This I neither say, nor admit. The human nature for which I plead belongs only to Jesus Christ.

P. But if Jesus Christ is inseparably united to the Father, and the Holy Spirit, so as with them, to constitute the one God; and if this one God purchased the church by his own blood,—the blood of his human nature, human nature must of course belong to your one God, even the Father, the Son, and the Holy Spirit.

M. However conclusive this reasoning may appear to yourself, I must regard it as merely sophistical.

P. It does indeed appear conclusive to my mind. And I cannot but be a little surprised that it does not appear so to yours. But as you say it does not, let me ask—do you suppose that human nature belongs to a part or portion only of the One God.'

M. Your question is captious and ensnaring. I have therefore only to say in relation to it, that Jesus Christ, who is God, purchased the church by his own blood—the blood of his human nature.

P. Was the church, then, purchased by the blood of human nature? And do you think that infinite 'merits' are ascribable to such blood!

M. The blood of Jesus Christ derives its merits from the union of his human with his divine nature.

P. Did this supposed union of his divine, with his human nature impart complete divinity, or any portion of divinity to his blood, to his human nature, generally, or to any portion of his human nature? In other words—did the union of his divine, with his human nature, convert his human nature into divinity?

M. Human nature, to be sure, is not divine; nor can it become divine.

P. What of merit, then, can there be in the blood of Jesus Christ, but that of human merit? If the union of his divine with his human nature communicates, as you seem to suppose, infinite merit to his blood, I see not but the blood of the apostles has a just claim to infinite merit; for they were united not only to Jesus Christ, but to his God and Father, and with the same kind of union as existed between him and his Father. Indeed all christians are in Jesus Christ, and one with him even as he is one with the Father. They are also one with the Father, as they are in the Father, and the Father in them. No union with divinity can be more intimate than this. If, then, the supposed union between the supposed divine and human nature of Jesus Christ rendered his blood infinitely meritorious, I see not but the blood of the apostles and of all others, who have died true martyrs to the chirtian cause, must be infinitely meritorious. If, therefore, all your hopes for eternity are placed on blood, shed by human nature, however intimately united to divine, I cannot regard the foundation of your hopes even according to your own theory, as either very steadfast, or very safe.

M. However ingenious your reasoning on this subject, or however satisfactory to yourself, it is very far from carrying conviction to my mind. I must regard it as fallacious as it is perplexing. The subject, does not, like other subjects, admit of reasoning. Proud reason has little or nothing to do with incomprehensible mysteries. In relation to all such revealed truths it must, with the meekness of wisdom, give place to faith—yes, to implicit faith.

P. I have been accustomed to think that revealed truths, are truths disclosed or laid open, so as to be seen and understood. The influence of this conviction will not permit me to receive for revealed truths, mysteries, which are not merely incomprehensible, but as it seems to me, as extraneous to revelation, as they are to sober reason. Your 'proud reason' has, I trust, as little to do with me, as it has with your incomprehensible mysteries. But I have much however to do with that reason, which it has pleased the Father of lights to give me as a talent, not to be laid up in a napkin, or hidden in the earth; but to be improved in the investigation of truth. Nor, so long as I can shake off sloth, will I suffer that candle of the Lord, which illuminates my soul, to be extinguished by the suffocating breath of blind and implicit faith.

M. Whether my faith be blind or otherwise, I am, I presume, as tenacious of retaining it, as you are of your reason, whether it be proud or humble. I must therefore still build my hopes for eternity on Jesus Christ, if not in the character of Redeemer, yet in the character of Savior. He is 'mighty to save;' yes, he is almighty to save; for he saves from infinite sin, and from infinite and everlasting wrath. None but an Infinite Being can be such a Savior.

P. What is your distinction between Redeemer and Savior? The terms have, indeed a distinction in sound; and this, I conceive to the principal, if not the only difference between them. They are exegetical of each other. As Jesus Christ is our Redeemer, so also he is our Saviour; and as he is our Savior, so also he is our Redeemer. If, then, as our Redeemer he is not an Infinite Being, so neither can he be such a Being as our Savior.

M. Let this be admitted. But I think it will not be in your power to show that our Savior is not an Infinite Being.

P. That our Savior in the primary and highest sense of the word is indeed an infinite Being, I doubt not: nor have I the slightest inclination to attempt to show that he is not such a Being. But I do not believe however, that such is the character of Jesus Christ. Nor can I believe this, so long as the Bible teaches me to believe that Jesus Christ 'prayed, offering up supplications with strong crying and tears to him, who was able to save him from death,' even to the great God and Savior,—that this God and Savior 'saves the world through Jesus Christ, whom he exalted to be a Savior;' that he is the 'Holy One and Savior of Israel,' and 'the Savior of all men;' that he is in the highest sense 'the only wise God, our Savior;' that Jesus Christ is but a subordinate Savior, 'born of a woman, in the city of David,' and that 'God annointed and exalted him to be a Savior.' But how can I, or can you believe that a Savior born of a woman, a Person who was exalted to be a Savior by the Almighty Savior; a praying Savior, and a Savior through whom the Almighty Savior saves the penitent world—Can I, or can you, believe that this dependent and subordinate Savior is an Infinite Being? Can you centre all your hopes for eternity, exclusively in such a Savior? Can you safely hope for the forgiveness of your sins, 'solely on account of the merits of his blood?' If you will venture to do this, you must for your presumptuous hope and confidence, be alone responsible. The result must be the reward of your own temerity.

M. The result of my 'temerity' must indeed be upon my own head. But I fear not the result, as my hopes for eternity are centred in Jesus Christ the Savior, as to his highest character.

P. Be it so. Yet as to his highest character he was dependent; for it is not to be supposed that he sustains, or ever did sustain a higher than his exalted character. But to that character he was raised by 'the only wise God our Savior,' 'besides whom there is,' in the supreme sense, 'no Savior.' But as he is indebted for his exaltation, to this only Savior, he is, and can be a Savior in a subordinate sense only, or, as a dependent being.

To centre all my hopes for eternity, in such a Savior must, I think, be as unreasonable and unsafe, as it is presumptuous. I cannot place all my hopes for eternity on such a Savior, so long as I find in his God and Savior, the supreme God and Savior, the only adequate object, the only sure Foundation of my hope of pardon and eternal life.

If we are to place all our hopes for eternity on Jesus Christ, what must have been the character and situation of those, apparently devout and holy men under the former despensation, who dared to 'set their hope in God,' to 'hope in his mercy,' and to make Him their Trust, Confidence, and Portion?' Was their character reprobate, or their situation deplorable and desperate on account of this their hope and trust? Was this the character and situation of Mary the mother of Jesus Christ, on account of her having 'rejoiced in God as her Savior?' Or was this the character of Paul when he expressed his 'hope toward God?' Notwithstanding your avowed belief that Jesus Christ is the Foundation of all our hopes for eternity, I am unwilling to believe that you will pronounce the Foundation, on which the characters I have mentioned placed their hopes, to be treacherous and unsafe.

In view of those things can you say, or believe that no foundation for any hope is to be found, but in Jesus Christ? Jesus Christ is indeed a foundation, a sure foundation. But by whom was this foundation laid? By 'the Lord God,' the supreme Savior. 'The prophets and apostles' also are 'a foundation' of which 'Jesus Christ is the chief corner stone.' Yet as the Lord God laid the foundation, he must be the chief object—the principal foundation of our hopes. 'He is the Rock; his work is perfect.' But who is a foundation—who is 'a rock' in the highest, and most stable sense, 'save our God,' the great God our Savior? Let us not then 'lightly esteem this Rock of our salvation;' this everlasting and immoveable 'Foundation of all our hopes for eternity.'

M. You cannot suppose that I consider Jesus Christ as the foundation of all our hopes, to the exclusion of the Father and the Holy Spirit, who, with the Son constitute the great God our Savior.

P. But if you do not regard Jesus Christ, separately considered, as this foundation, and even his human nature, your belief is, to me, quite unintelligible; for you seem to speak of the foundation as consisting in the 'merits of his blood.' As the one God is a Spirit, and but one Spirit; and, as spirit hath neither flesh nor blood, I have good reason to suppose, I should think, that your belief is, that Jesus Christ, separately considered, is the foundation of all our hopes for eternity, and even as to his human nature, for in his human only could he have shed his 'meritorious blood.' But if this is not your view of the subject; let me ask—how can you reasonably suppose that the Savior under consideration is not Jesus Christ, separately considered, but the Father, the Son and the Holy Spirit in a state of union? Will you say that this triune God was 'born, sent into the world, exalted, raised up &c?' But all these things are true with respect to Jesus Christ. The 'Father sent the Son to be a Prince and a Savior.' But, surely he did not send himself, or a Triune God, to be a Prince and a Savior, to redeem us unto God by his blood! Must not Jesus Christ, then, separately considered, be the foundation of all your hopes for eternity?

M. We have said enough, upon this subject. I have expressed my belief, in relation to it, as clearly as its mysterious character will admit. I must still believe that Jesus Christ is mighty to save,—Almighty to save, and that he saves to the uttermost. I must therefore place all my hopes for eternity upon him as a sure foundation, and expect redemption, the forgiveness of my sins solely on account of the merits of his blood.

FOR THE REGISTER AND OBSERVER.

PEACE.

The Christian community seems to be awaking to this subject. After nearly two thousand years of perpetual carnage since the great principles of the gospel were first promulgated by the Prince of Peace, His followers begin to make the inquiry whether those principles have been rightly apprehended. The practice of the Christian world is unaccountable on any other supposition than the deep, I had almost said the '*total*' depravity of man. Embracing in profession that mild and heaven-descended religion whose first annunciation was *peace on earth*, the nations have stamped its symbol—the cross—on their bloody banners, and gone forth to murder and destroy. We can claim no exemption. At this very moment how many are there who have zealously embraced the Christian faith, whose bosoms glow with sanguinary passions. Strange! that in this age of light they must be taught the first lessons—the very alphabet of Christianity.

The late address of Mr Rufus P. Stebbins of Divinity College before the Young Men's Peace Society in Boston, was a clear, masterly, and eloquent exposition of Christian principles as applied to the subject of War. Such powerful assertions of the neglected precepts of our religion will soon put this subject on its true ground. We want those persons who assent to Christianity to understand what it is. Let them know that they are not to kneel at her altars of mercy, and then go forth to the work of blood. Let the distinction be broadly made. Let the advocate of war blush to name the name of Christ. It is sacrilege.

I was glad to find Mr Stebbins fortifying his positions on Christian ground. He considered the consequences, the causes, and the remedies of War. He went straight forward to his object, and attacked with a powerful arm the hollow principles on which war is advocated. He exposed in its contemptible light the false glare of military glory. We saw the meanness of guilty greatness, when put in contrast with moral grandeur. Mr S. was not satisfied with the low ground of selfishness and expediency. He opposed the practice of War with the clear word of God. 'Love your enemy,' says Jesus Christ: 'Shoot him!' says the military commander.

What we now want is to see the principles of this address asserted and insisted upon by every true professor of Christianity. Wars are never to cease except through the influence of our peaceful religion. Christianity is omnipotent. She is to hush the angry passions. But let her be rescued from this unhallowed alliance with earthly interests. Let her stand clear of all warlike policy. Let us know who are for her and who against her. Let no stain of blood be left on her garments. I rejoiced to hear the late manly assertion of her principles, and I hope many such heralds may come forth from the young men of our country.

Boston, Feb. 1836.

[From the Christian Watchman.]

THE ANNIVERSARY OF THE BOWDOIN ST. YOUNG MEN'S PEACE SOCIETY.

This truly benevolent Society held its Anniversary meeting, on Sunday evening 7th inst. at the Odeon. At an early hour the house was thronged with an overflowing audience. The Throne of Mercy was addressed in a feeling and appropriate manner by the Rev. Mr Stow. The address was delivered by Mr RUFUS P. STEBBINS, of the Divinity School, Cambridge. It would be praise enough to say of this Address, that it was listened to throughout, for the space of an hour and a quarter, with the greatest attention. The speaker seemed to chain down his audience, as if by some magic spell—and his many pathetic and soul-stirring bursts of eloquence would, at another time, and on another occasion, have called forth much applause. But the apostle of universal peace does not desire applause—he does not need it—indeed he looks upon it as savoring too much of triumph, of victory, of those principles against which he is contending.

In his Address, Mr Stebbins took no half-way ground. He desired not so much to please the multitude, as to assert and establish eternal truths. He regarded not what is expedient—what is for the interest, or the policy of a nation—but what is right. In considering this subject, he treated of the consequences—the causes—and the remedies of war. Under the head of consequences, he painted in vivid colors the horrors of war in the destruction of public property—of private property—of morals—of virtue. The causes of war are two—national glory—honor. The former of these causes he dwelt but little upon, as it is hardly considered among nations, at this day, a justifiable one. Honor is the great point for which nations contend. And, strange to think, a stain upon the honor of a nation must be washed out by dyeing it in tenfold deeper colors by the blood of thousands! A point of honor is what the duellist fights for—but we all despise the duellist. We despise, we pity the man who will put in jeopardy not only his own life, but that of his fellow-man—those lives which God has given, and which he only has a right to take away. And if the duellist be successful, we look upon him as a murderer! Why should we not then apply the same rules to nations as to individuals? The only difference between them is, that the one move in masses, and commit murder by thousands, while the other goes single-handed.

The remarks upon the remedies of war were brief. The speaker thought that a Council of Nations might be formed—yet he considered it presumption in himself, or in any young man, to offer a system for so great, so universal an object.—Throughout the address, in all his arguments, which were many and powerful, Mr S. was guided by the precepts of the Prince of Peace. He considered no war justifiable—not even a defensive war. He called on the advocates of a defensive war to define what these words mean. He thought it an intangible idea. If any war be justifiale, certainly that for life and liberty—for freedom from the chains of slavery and oppression—is one. But would any one advocate the right of the Southern slave to rise and slay his master? Certainly not. But this is the strongest case that can be put—and if defensive war be not justifiable here, how can it be advocated in any case? We wish most heartily to see such principles as the speaker advocated this evening, spread abroad—we wish to see ignorance upon this great subject dissipated—and to see the people in all parts of our beloved country, yea, in all parts of the habitable globe, enlightened by such evangelical truths. For we believe they are the truths of the Gospel of Him who came to proclaim 'Peace on earth and good will to men.'

Mr S. displayed in his address great ability as a writer, and made many happy classical allusions. In his closing remarks, which were addressed to the Young Men's Peace Society, he was particularly happy, and our wish is, that he may live to see the time, 'when,' in his own language, 'the noble bird of our banner shall fly over the sea and over the land, not grasping in his talons the thunderbolts of war, but bearing in his beak, through the clear upper sky, the olive branch of peace, proclaiming brotherly love and universal benevolence to all mankind!'

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. V.

The course of instruction pursued by the class of which I am the Teacher is very simple, and I shall not occupy much time in describing it. I employ the Scriptures alone, regarding any manual of questions merely as an assistant to introduce those thoughts and reflections I might overlook during my close examination of the lesson. I do not allow my pupils to make much use of them, fearing they might acquire the habit of passing over without study, passages which they would otherwise meditate upon, and retain in remembrance for a long time. Is it not from the too constant use of manuals, that you frequently hear teachers complain that their instructions are so quickly forgotten? Sometimes a very few verses have occupied our attention for several Sabbaths, as I converse much of the time, drawing a moral wherever possible, and applying texts and sentiments to common every day life, that the pupils may learn to consider no part of the Word of God as wholly useless, so long as they are willing to receive direction from it.

They appear to derive much pleasure, as well as profit from the General Exercises, and I have frequently found them to be of great advantage to myself.

Occasionally, I have read to them stories touching upon faults I had observed in them, leaving it to their own consciences to make the application designed, thinking this to be a better way of correcting their faults, than by open reproof.

There is one thing I wish I could reform in my class—they will not exert themselves as they ought—their *minds* I mean, but suffer their reasoning faculties to lie dormant, so that were they of metal, they would rust, I fear. They seem to imagine if the teacher will think for them, it is sufficient—and thus receive instruction without seeming to examine whether it be true.—Perhaps I expect too much from them, but if this habit be not corrected, I shall tremble for the result—for as they grow older they may become the victims of error and imposition. I wonder whether my fellow-laborers have met with the same difficulty,—if they have encountered it and effected a change, by informing the meeting of it, they will much oblige a willing Teacher.

TEMPERANCE.

Extract from a Report of a committee of the Philanthropic Society in Harvard University—On the present state of the Temperance Reformation, and on the right and expediency of Legislation relating to it.

(*Continued.*)

Your committee are aware of the various difficulties which a question of Expediency generally involves. They feel their inability to do justice to this part of their report in the few minutes they shall occupy: and even with more time it would not be easy to discuss it fully. They only state their individual convictions and present some views accompanied with resolutions which will serve to bring the whole subject before the attention of the society. The question of Expediency naturally divides itself into two parts. First whether it will ever become expedient to legislate on Temperance. Secondly, whether it is expedient to do so now.

In the opinion of your committee it does appear that Legislation must finally be resorted to. We have adverted in a former part of our report to that unhappy class of our fellow-men whom misfortune or even crime have sunk in degradation: and where misery has worn its way into their very souls. In these waste places of desolation, Intemperance has found an asylum. The fathers in the impotency of their maddered reason have thought to bury their remorse in the cup of intoxication; and the children, those little beings whose delicate and pliable natures might be formed after the fashion of whatsoever things are excellent and lovely—they are growing up in the midst of scenes at which the imagination reovlts and the heart sickens—utterly unconscious of the moral contagion in the midst of which they dwell, and clasping to their bosoms in terrible simplicity the seeds of corruption. Ignorance, infidelity, crime are their inevitable doom, unless some kind hand is stretched out to save them. Humanity feels for them—the fathers and the children—christianity is deeply interested in them, though outcasts and suffering, but neither the one nor the other can afford them much relief, till the Law renders the noblest service of saving them from themselves. Social order pleads for them that in the bitterness of their deep degradation they may not be driven to despair, nor the moral purity and liberties of the next generation suffer from the remissness of these times. There are men in the community with no regard for Public Opinion, and without any self respect; and you must take away from them the means of brutalizing themselves before you can address any of those high principles in human nature—conscience, patriotism, individual dignity—which he leaves behind him who goes down to hold fellowship with the grossest passions. We must make them temperate by Law, and then they are capable of feeling the higher motives that can keep them temperate. Your committee, therefore, are of opinion that the completion of the Temperance Reform will require legislation on the subject.

Again, there is another view of the question. In all cases of expediency, it is wise to look at the remote consequences of actions as well as to their immediate effects. Indeed, it will be found in many cases that the remote tendencies are the legitimate and permanent results, while the others are accidental and transitory. In this spirit the Philanthropist inquires how the next generation will stand affected by the Temperance Reform. We see in the upper and middling classes of society a prevailing sentiment in favor of the cause; some ardently devoted to it,—many more bowing to fashion and public opinion which favor it; and the few who dare indulge in gross Intemperance losing their respectability and rank and gradually settling down to the lowest places of society. And the children too will grow up with all the advantages of good example and unperverted tastes. On the other hand the strength of human passions and the tendency to relapse must be considered. In a country of such unbounded resources as our own—where individual prosperity is truly wonderful, the Philanthropist remembers that success may minister to indulgence. What, then, can save the growing energies of the country from being wasted by intemperance? The poisoned chalice will be offered to the glowing youth to drink, passion and appetite will urge him to taste: conscience, and principle may cry out against it, and yet the temptation will be too strong in many cases. Is there no safety from so dreadful a relapse?

Two remedies suggest themselves. In the first place the machinary that was erected for effecting the Reform may be kept in motion to secure it. The stupendous fabric of pledges and associations may pass down from age to age, renewing its wonderful effects in every generation as it comes along. But a large degree of moral strength will be necessary to regulate its movements: and so a constant demand will be made on benevolent exertions, that cannot easily be spared from other objects. But there is another way, when public sentiment can bear it, and the full time for such a step is come; let the law be called to set its seal upon what has seemed good to the people. If the season be wisely chosen the remedy is simple and all-efficacious. It reaches to the whole extent of the calamity; to every possible shape it can assume. It spreads over the whole ground contemplated by the reformer—and sets the community one step higher in the moral scale—irrevocably fixed there. Whatever view is taken of the subject your committee come invariably to this result: that legislation will one day be necessary. Society cannot be purified; the growing virtue of each rising generation will not be safe from being blighted; in a word, Intemperance can never be thoroughly eradicated from the soil till the law gives shape and sanction to what Christian Benevolence has begun.

(*To be concluded.*)

LICENSE LAWS—NO IX.

To the Editor of the Boston Recorder:

DEAR SIR,—In my last, I mentioned that the fact, that the license laws are immoral, is often referred to as a reason why they should be repealed. I also admitted, that they are immoral, and quoted the opinion of a number of distinguished jurists, statesmen and moralists to that effect. But it does not from this, follow, that there should be no legislation on the subject. Those laws against which there are now such insuperable objections, consist of two parts. By one part of these laws certain men are licensed to do an immoral business; a business which destroys property, character, health, and life; and in numerous ways greatly injures the community. In another part of these laws, all other men are forbidden to do this. It is against the first part of these laws, that by which certain men are licensed to do mischief to the community, and to do wrong, that all valid objections lie; not against the other part, by which other men are forbidden to this. That part, in principle, is as it should be. All that is wanting, is, that the same correct principle of legislation, which is now, for the public protection, justly applied to a part, and that the great majority of the community, by which they are forbidden to carry on this hurtful and immoral business, should also be applied to the minority, who by paying one dollar each, have hitherto been exempted from its operation; and have not only been permitted, but expressly licensed to carry on, unmolested, their odious, immoral, and destructive employment. In Louisiana, the keeping of Gambling Houses was an immoral employment; and was in various ways injurious to individuals, and to the public. They therefore, by law, prohibited the great majority of the people from engaging in it, and licensing a small minority to carry it on. This however, was found, (like our licensing a few to carry on the traffic in ardent spirit,) to be not only immoral, but injurious to the public. What did they do? Abandon all legislation with regard to the subject, and say, 'Public opinion will regulate the business?' No. As well might they have said, that public opinion, without legislation, would regulate the business of highway robbery or assassination. So they thought. They therefore abolished all licensing of that abomination. And they enlarged the prohibitory parts of the law, so as to make its penal sanctions apply not as before, to the majority only, but also to the minority; to all. So have numerous other States done; not only with regard to the keeping of Gambling Houses, and other places of infamy, but also with regard to the selling of lottery tickets, and various other crimes. This, in principle, is correct. While the majority are forbidden to commit crimes, and to practise immoralities, which are manifestly and greatly injurious to the community, a minority should not be licensed to do it. And the legislation which does license them is highly vicious; and as men become enlightened and virtuous, and as they duly regard what is right and useful, it will be universally abandoned. This is what the people, through their legislation, ought to do with regard to the traffic in ardent spirit, to be used as a drink. They ought to treat the minority, as the majority have heretofore been treated; that is, prohibit them from engaging in it. They ought to apply this prohibition, not as heretofore merely to the many who, by the way, have had to pay most of the taxes and bear most of the burdens which that business has occasioned, but also to the few who have enjoyed the profits of it; to all. And they ought to enforce the prohibition by such a penalty as the public good, and the greatest good of the greatest number shall require. This ought to be done, not for the purpose of taking away the natural or moral rights of any man; for no man ever had any moral right to prosecute a business which injures the community, but it ought to be done for the purpose of defending the community from the mischiefs which such an improper and unrighteous business if prosecuted by any, would bring upon it.

Suppose the legislature of Louisiana, instead of taking the course which they did, of making the keeping of Gambling Houses a penal offence, and which appears to be the proper course, had said,

'Whereas the keeping of Gambling Houses

is not demanded by the public good, but on the contrary, exerts a very pernicious influence on the property and morals of society, reducing many to pauperism, impelling many to crimes, and bringing upon many, premature death; for which reasons the business is, in all cases, highly immoral; and whereas laws which license and regulate immorality, are themselves immoral, and ought not to exist; therefore, Be it enacted, that all laws for lisensing the keeping of Gambling Houses be, and the same are, hereby, repealed.' And suppose also that the whole business of keeping such houses should be left, just where such an act would leave it. What would be the effect? All men whose views should agree with those expressed by the legislature, and all virtuous citizens, and all who should regard the welfare of the community, would, no doubt, abstain from prosecuting such an injurious and immoral business. But is it not likely, that there would be some, so destitute of all regard to the public good, and so lost to all sense of propriety, and so set upon doing mischief, that for the defence of the people of Louisiana from the mischiefs which such poisons would otherwise bring upon them, they would still need such legislation on the subject, as they now have? So in Massachusetts, with regard to the traffic in ardent spirit, to be used as a drink. Virtuous citizens, and all persons of correct, moral or patriotic feelings, might, when suitably enlightened, he deterred from engaging in the immoral and destructive business, by a regard to the public good. But is it not likely that there would be some, so destitute of all suitable regard for the good of others, that they would in opposition to such views and feelings as ought to govern them, still prosecute this vile and ruinous business? and that the community would need some penal statutes to defend itself from the evils which such abandoned persons would otherwise bring upon it? It is found that they do need such statutes with regard to many immoral practices, such as theft, robbery and murder; and nothing, so far as I know, has as yet transpired, to show that they would not need them, with regard to this.

Truly yours, &c. J. EDWARDS,
Corr. Sec. Am. Temp. Society.

From the [Concord, N. H.] Monitor.

WHAT DO THEY MEAN?

We chanced to look into a volume of questions of the American Sunday School Union which is probably used in all Orthodox and Trinitarian Churches in America, and were utterly confounded at the kind of arguments which were therein contained, and designed to have weight in young minds to convince them that Jesus Christ is the Infinite God. We involuntarily exclaimed—What do they mean? Do they suppose people never read the Bible for themselves—that they never use the reason and common sense God has given them; or do they think it of no consequence whether people and especially children have a scriptural and rational faith or not!

But let us quote their Book—and be it remembered that these are Books published by *The Committee of Publication of the American Sunday School Union*, and intended as the name shows for all the children in America. After going through with a series of questions concerning the raising of the Ruler's Daughter from the dead, this question is put: 'What evidence is there in this lesson that Christ is God?' The child is expected to answer: Because he raised the dead. Now we ask if the Managers of the American S. S. Union are so deplorably ignorant as not to know that the same, the very same kind of argument would prove that Moses and Elijah and Peter and Paul were each of them God?—For they each raised the dead! We cannot suppose them ignorant. Is not then an argument known to be futile and powerless dropped in the mind of the child in the hope that he will be caught and deceived by it, into an unscriptural faith? If not, we again ask—What do they mean? The same course is pursued in another case concerning one whose sins were forgiven, and the question is asked in the language of the unbelieving Jews of old, Who can forgive sins? The child is expected to answer—God. Then follows the question—What evidence is there in this passage that Christ is God? The child is expected to complete the syllogism and say—Because Jesus Christ forgave sins, therefore, he is God. Now do not the officers of this American Union know that Jesus gave to his disciples power to forgive sins—that he expressly said to them 'whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain, they are retained?' Do they not know that they are teaching the child to reason falsely, and that the same argument would prove the Disciples to be each of them God?

Again when Christ had fed five thousand miraculously, (Mark vi. 30—44) the question follows: 'What evidence have you in this lesson that Christ is God?' The answer can only be found in the miracle which had been wrought. Now is it honest to teach a child that a miracle is proof that he who does it, is God? Would it not prove all the prophets and Disciples who wrought miracles to be severally God?

On what principle of Christianity are such shallow and deceptive arguments served up to mislead the whole youth of our broad land. When we see such abuse of associated and combined effort, we do not say to spread their opinions, for that all have a right conscientiously to do,—but to teach childhood to reason falsely and in a manner known to be inconclusive, we cannot forbear to ask yet once more —*What do they mean?*

After seeing that such was the character of their first book of Questions through which the child is to be led in the outset, we examined several others, and could make out a volume of errors like the above. What must be the soundness, not to speak of the moral tendency of a system that must be supported, if supported at all, by such arguments?

From the Vermont Chronicle.

THE CHRISTIAN CHARACTER.

Messrs Editors,—Will you allow me through the medium of your excellent paper, to say a few words on a subject which has of late pressed itself on my mind with great force, and which appears to me to be one of great importance to the spiritual welfare of our churches. I mean, the mistakes, or at least imperfect notions, which are gaining ground in the pulpit and of course in the church, with regard to what constitutes true religion in the soul, and the manner in which it should be manifested in the life. It seems to me that religion is made to consist too much in outward forms and observances—and in what we commonly call religious duties, in distinction from the daily routine of common life; and not enough in the spirit of love, joy, peace, long-suffering, and patience, which flows out in every word and action, and makes it manifest to all around, that religion is something more than a thing of forms.

I will illustrate what I mean by an instance. I not long since listened to a sermon from a respected clergyman, on self-denial considered as a Christian duty. After explaining and enforcing the importance of the duty, and its universal obligation, by Scripture authority, and an appeal to the conscience, the preacher proceeded to inquire what are the ways in which it should be exercised. I cannot now recall the exact order of his discourse, but he proceeded to answer the question, under the following heads:—1. By a constant and habitual attendance on the worship of the sanctuary. 2. By laying aside worldly business, and attending on the weekly meetings appointed by the church. 3. By conversing with unconverted friends and neighbors on the interests of their souls. 4. By making every effort to induce irreligious people and neglecters of the Sabbath to go to the house of God. 5. By giving of our substance for the relief of the suffering and the spread of the gospel. Now that all these are highly important duties I shall be the last to question and some of them are no doubt self-denying duties; but I have yet to learn that our attendance on the ordinances of the Sabbath, is an act of self-denial. David certainly did not so regard it when he said 'How amiable are thy tabernacles; My soul longeth, yea fainteth for thy courts: a day in thy courts is better than a thousand.' And with regard to weekly meetings, I should have said that the self-denial was in cheerfully relinquishing the privilege where circumstances rendered it necessary.

But to return. Not one word was said of those daily acts and trials in which we are called upon to sacrifice our own ease, comfort, plans, wishes, interests, and indeed our own selves, for the good and happiness of others, and for the love we bear to Christ and his kingdom, and which appears to me to be by far the most repulsive and difficult form of self-denial, because the struggle must be all in the heart where none but God can witness it. In one case a thousand causes may operate to render the duty easy and even pleasant; such as the sympathy and co-operation of fellow Christians; any temporary excitement in the community, or an active sanguine temperament in ourselves; whereas the latter must always be heart work, and of course hard work; is always opposed to our natural hearts, and of course always self-denial.

Now what I would ask is this,—are not the above duties, which, however important, are still purely external, and can, of course, be as well performed by the hypocrite or self-deceiver as by the true believer, made too much the test of Christian character? * *

Note.—There is much justice we think in the above remarks, except at the close of the last paragraph but one, where it seems to us that the doctrine of selfishness is stated with too much strength and universality.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 20, 1836.

THE SPIRIT OF MISSIONS.

Edited for the Board of Missions of the Protestant Episcopal Church in the United States of America.

This is the first number of a periodical work intended to appear monthly, and to comprise from 16 to 32 pages. It gives undoubted manifestations that the Episcopal Church is deeply imbued with the Missionary Spirit. We had occasion to mention some facts awhile since relative to its measures on this subject. In the Constitution of its Foreign and Domestic Missionary Society, as amended in 1835, it is declared by the second article, that 'The Society shall be considered as comprehending all persons who are members of this Church;' a provision which we have no doubt is already felt in the increasing efficiency of the missionary operations of that Church.

It appears to be the leading object of this publication to embody such official papers and parts of the correspondence of the missionaries employed by the board, as shall present a full view of the missionary operations of the Episcopal Church, and to 'furnish, as far as may be, a record of the missionary transactions of the Church of England.'

A letter from Rev. Mr Hill, missionary at Athens, gives a very interesting account of his labors among the Greeks. The people of that Church, though the Scriptures are retained in it, are represented to be ignorant of their contents, and subjected to human traditions. 'We are in the midst of a community,' he says, 'who are in a deplorable state of moral and spiritual blindness, yet boasting of their privileges, and proud of their Christian name,—"a name to live," indeed while they are spiritually "dead,"'

Four years previous to the date of this letter, namely in July 1831, Mr. Hill commenced a school in Athens with a few ignorant children of both sexes. It was the means he chose (and that wisely) to gain an influence which he might turn to the best account. After periods of discouragement, amidst prevailing hopes and general success, the following results of the experiment came to cheer the hearts and reward the labors of himself and his assistants, during the fourth year of their vocation.

'During the past year, 750, of all ages and of both sexes have been received into our various schools, 500 have been daily collected together, and the most perfect order and discipline have been maintained. The New Testament in the vulgar tongue, has been thus carried into hundreds of families. The children love us. Their parents love us for their children's sake. They come to us for advice, for assistance, and, in time of trouble, for consolation. Daily do we hear them say, 'You and the God of Heaven are the only friends we poor ignorant creatures have.' The moral and intellectual improvement of the children, has brought us to the notice of all classes of the community; and we may say, that scarcely a day passes, that we have not applications or petitions couched in the most moving language from different parts of Greece, to establish schools,—to send them Gospels, and other books that will open their eyes. 'We know that we are blind, we know nothing,' say they, 'but we wish our children to be enlightened.' When we had begun to observe the improvement that was manifest in those who came to our day schools, we felt the importance of preparing native female teachers to carry on our work, and proposed to take under our own roof, some young females for that purpose. The proposition met with the immediate attention of some private friends in the United States; and we began by taking two Athenian girls, and the two assistant teachers then engaged in our schools.'

Great hopes are justly entertained of the benefits that may result from the education of native female teachers, as will be seen by the summary account we subjoin of what has already been effected.

'We present to you five hundred immortal beings, rescued from ignorance through the bounty of our beloved fellow Christians at home, and daily taught the divine precepts of the Gospel of Christ. We present to you our own family circle of 18 or 20 interesting young females, who have been confided to us (strangers as we are, and professing another creed, as they suppose we do,) by their parents and friends, and from every district through Greece—confided to us too, cheerfully, brought in their parents' and grand parents' hands, and with tears of gratitude placed under our roof—the ties of nature for a time parted, the prejudice of superstition and ignorance vanquished, obstacles that seemed insurmountable, overcome, that their children may receive our instruction. We present to you, beloved friends, these numerous objects of our care, as the most solid proofs of the perfect and universal confidence that exists in every part of this country, in the purity of our motives, and the value of our labors, in the estimation of the people themselves; and we ask you, whether something has not been done by your Missionaries in Athens, to justify the establishment and maintenance of this Mission.'

It is added in another place; 'If the Lord spares our lives and allows us to labor in the cause a few years more, every district in the kingdom of Greece will be supplied with at least one, and, in some cases, with two educated, enlightened christian females, devoted to the instruction of their fellow-country-women.'

We extract a few sentences more with which the letter abruptly closes.

'Realize, if you can, the immense advantages which have been obtained, at all events, in a country whose inhabitants are proverbially averse to strangers—proud of the Christian profession,—looking upon all innovations with a jealous eye, and particularly tenacious of their religious creed; yet who have confided to us their children and grand children, to be inmates of our family, and departed to their long distant homes, rejoiced that we have accepted the uncontrolled direction of them. These children too are most of them connected with the most influential Greeks in every station—Colleti, Miaulis, Lanaris, Colocotroni, with Bishops, Ministers of State, Military Chieftians, &c. &c, of all parties,—and the distinctions and dissensions which have so long divided Greece, cease under our roof, where they are taught every day out of that Holy Book such divine principles as these,—'love your enemies,'—'do unto others as you would that they should do unto you,' 'love one another with brotherly love,' &c. &c.

An extract from a letter received by Bishop Onderdonk from Rev. Dr Robertson, 5th Oct. three months later than that of Mr Hill, contains also several interesting facts concerning the Mission to Greece; particularly relating to the publication of works translated into modern Greek.

Dr Robertson alluding to the directions given to the missionaries of the Episcopal church, says, 'we are instructed (I think most wisely) not to attempt proselyting in Greece.' Accordingly their great object is represented to be the promotion of the spread, the reading and study of the scriptures, and the exemplification of what they teach in their own lives. 'Changes in the existing condition of their Church, as such, we meddle not with, but leave to the influence of the truth acting upon individual members.'

So far as we are informed of the state of the Episcopal Mission to Greece it is conducted in the right manner and with the true spirit. It appears to be a favorite Mission with that church, to which it is still adding strength.

SEAMAN'S AID SOCIETY.

The third Annual Report of the Managers of this Society, in this city, written by Mrs Sarah J. Hale, and recently published, presents we think one of the most complete exemplifications of guarded, systematic and economical charity, which has come within our knowledge. The Report claims for this society, rightfully no doubt, the praise of being the only one, 'in the United States, conducted on similar principles.' This, in connexion with the objects of the society, which give it a high gradation among benevolent institutions, entitles it to a notice somewhat particular.

It began (at the suggestion of Mrs Grigg) with a few ladies, who associated in order to co-operate with the Boston Port Society. After they had collected funds exceeding one thousand dollars, instead of the improvident application of the money to the immediate relief of the objects of their charity, their philosophy took precedence of the first promptings and impulses of sympathy. They proceeded upon the true inductive system. They found, from the results of various charities, that alms-giving, as it was practised by benevolent societies, afforded only temporary relief, that it tended, in fact, to increase pauperism and to injure the moral character of the poor, and thus, in turn, to deaden the sympathy of those whose duty it is to relieve the destitute. Nothing of this indeed, was discovery; but the facts were all-important. The question immediately arose whether some mode could not be devised to succor the needy, without producing the evils we have mentioned, without aggravating the evils intended to be cured. They found that many of the females in the families of seamen were able to work, but remained idle from accustomed dependance upon alms, and, while destitute of self-respect, became envious of the more prosperous, and revengeful towards those who refused to pay a county to idleness.

Having come at the evil, the difficulties of the case came to view, and they resolutely looked them in the face. 'It was seen that the true way was to give employment, paying such a price for the labor, as would enable those who were industrious and faithful, to provide for their support.' In conformity with this principle nothing now remained to be done but to produce a willing mind on the part of the poor females, and to find them occupation.

Here we cannot forbear to copy from the Report the account of the practical application of the principles; it unites beautiful simplicity in its terms, with the unfolding of manly wisdom in the operations described.

'The Managers proceeded to make arrangements for opening a Clothing Store. The first appropriation was only three hundred dollars,—so fearful were we of risking much of the public funds, in what many then believed a visionary experiment. We decided to have our ready-made clothing consist chiefly of Seamen's apparel, and to employ, as work-women, none but females belonging to the families of Seamen, if these should be found capable of doing the work.

But the grand difficulty to be overcome, was to find a market for our goods. We hoped that the Sailors would be induced to purchase their garments at our store, when they had learned that these were made by the wives, widows, and daughters of Seamen; and that all the profits went into the families of Seamen, either in the form of wages for work, or donations to the aged, sick, and suffering. Still we knew that the landlords and slop-shops, would be formidable adversaries to our little establishment. These league together to gain the sailors' money. The landlords recommend those who board with them to particular shops; and on all that the sailors purchase, the landlord receives ten per cent. premium, from the shop-keeper. This man makes his profits by beating down the poor work-woman; and she, discouraged and careless how she performs work, for which she is scarcely half paid, cobbles the garments together any how; and thus the sailors are cheated, by having to pay full price for garments which will hardly hold together till they get out of port. The cloth of which a jacket is made may be good, but if the seams are blown open by the first wind, what good will it do the poor sailor?

We intended to have our clothing well made, and offered at the usual prices. We would not attempt to undersell the slop-shops. It was no part of our plan to interfere with what is called the market price of goods. Our object was, to correct the evil of insufficient wages to poor females, because, if this could not be done, pauperism must go on increasing. The poor must have a living. If they cannot obtain this by their own earnings, they must solicit alms.

The most delicate part of our duty was to fix the scale of prices for our work. We thought it a righteous principle, that the person who labors steadily and faithfully, shall receive as wages, sufficient, at least, for his or her support. Accordingly, we assumed the sum of three dollars per week, as the rate of wages, which a healthy adult female, who is very industrious, and tolerably handy with her needle, ought to earn; we ascertained what such an one could perform, and graduated the prices we paid for needlework accordingly. We found that we could pay this rate, and still sell our garments at the same price as the slop-shops without loss, though we gave on some garments, nearly double wages to our work-women.'

Now for the results, which fully justify the remarks with which we commenced the notice of this Report.

'Our store was opened February 26th, 1834. The results of that year are embodied in our Report of last January. You probably recollect, ladies, that we had succeeded in substituting, in a good degree, wages for work, in lieu of donations in charity to our poor. We had distributed among these, about six hundred and fifty dollars, and had only diminished the original sum entrusted us by the public, thirty-eight dollars.

We began the second year of our experiment with increased confidence in our plan, and with the hope that the public would aid us to carry it on. Nor have we been disappointed. We asked for an addition to our funds of one thousand dollars, as we wished to employ more work-women. From one gentleman, Hon. Theodore Lyman, Sen. we have received one thousand five hundred dollars!—This benefaction was most acceptable; it has permitted us to give more work to the poor, during the last cold months, and keep a larger assortment of goods, by which means our business has increased."

We have received during the year, from subscriptions, donations, &c. the sum of	$1972, 47
We had on hand, in goods, clothing, and work, to the amount of	1557, 40
Making our capital, for the past year,	$3529, 87
During the year we have paid to our work-women,	$748, 70
Given in Charity,	270, 50
Paid for Library and expenses of Store, &c.	379, 92
Amounting, in the whole, to	$1399, 12
We have now on hand, in goods, garments at cost, and in cash,	$3314, 23

—being only about two hundred dollars less than the amount of the funds from the public; though we have distributed over one thousand dollars, in wages and charity, during the year, besides paying all the expenses of our establishment.'

This is not all. The society has gained the confidence of the poor, a fair price is paid them for their labor, enough to enable and induce them to perform it faithfully, and no more. The true *sisters* of *charity* who manage the affairs of the society, have reached and verified the important principle, that '*to find employment for the poor, paying them a just price for the labor, is the only charity which will permanently improve their condition and benefit society.*'

The society has expended something for the sick and destitute families of seamen, and something for shipwrecked and disabled seamen. And as they have already done much and aim to do more to improve the females in the use of the needle, they are now procuring books for improving the minds and hearts of the children and youth. 'We have now over three hundred volumes,' says the Report; 'and, could you see how eagerly, the poor little creatures flock thither, and how happy they look at the idea of having a new volume to read every week, sure we are, you would not think that the bodily wants of the poor are all that require to be relieved.'

These disinterested ladies are desirous also 'to establish a Free School where the females of the families of seamen can be instructed in the usual studies pursued at the Common Schools and in *needlework* particularly.'

To complete the plans they have in view an addition to their funds is needed; when it is found what they have accomplished by the frugal use of the means they already possess, they will doubtless receive what is still wanted. 'We have now,' they say, 'a capital of $3,300 We want it augmented to $5000.'

We have met with this Report by mere accident; and should the notice which it has been our pleasant duty to give it be the means of furthering the well directed efforts of the society, we shall regard it as a good Providence, that the Report has come into our hands.

Before we had closed our remarks upon this Report, we received a copy of an Address delivered before an association akin to the Seaman's Aid Society in its name, and in the charities it embraces. We accordingly introduce it here.

THE DUTY AND PRIVILEGE OF AN ACTIVE BENEVOLENCE. Address, delivered before the Seamen's Widow and Orphan Association, on Christmas Evening, 1835, in the Tabernacle Church, Salem, Mass. By John Brazer.—Published by request.

The substance of this Address we are told by the author was published in one of our journals some years ago, and in the course of its delivery he makes an apology for his discourse, as being more abstract in its character and more barren of illustration than the occasion might seem to demand. But it gives a very just and important view of the duty of Active Benevolence, as well of its satisfactions and pleasures, well suited to the occasion.

The considerations on mutual dependence, and the bond of our social condition imposed by mutual sympathy, is just and impressive. We quote a short paragraph which perhaps loses something of its force by being separated from its connection.

Laws and civil penalties are necessary, indeed, to define and preserve the rights of equals, to protect the weaker, and to limit the aggressions of the stronger. But there is something deeper, more intimate, more soul-felt than these, which gives strength and solidity to the social compact? And what is it? It is the inherent want in human bosoms of loving and being loved;—it is the strong yearning of parental affection;—it is filial regard and honor; it it fraternal and sisterly tenderness;—it is the pure and thrice-blessed bond of mutual love; it is the unspoken covenant of soul with soul; it it that inborn, deep-seated, indestructible, undecaying principle of *Mutual Sympathy*; in a word, it is that *Code of the Heart*, which was written by none other than the finger of God himself, which is the real, the ultimate bond of civil society. It is this that binds men together, and makes each members one of another, more strongly than expediency, or any outward necessity; more strongly than oaths, compacts, covenants, and written constitutions; more strongly than any material barrier of mountain, desert, river, or rock bound shore; and without this blessed bond of human sympathy and love, the vast fabric of society, with all its manifold aspects and relations, and with all the blessings it implies and confers, could not subsist a day.

We add a few sentences more directly bringing up the duty of aiding the poor at this inclement season; and more directly appealing to the sympathy of the more favored portion of the community.

Before you answer to the call, which, in affectionate earnestness, we now urge upon your Benevolence,—think, for one moment, of your own warm and comfortable dwellings; think of your own tables never wanting the good gifts of providence; think of the happy faces of children, kindred and friends that surround your own cheerful fire-side; and then turn your thoughts to the wretched poor. Think of the shelterless, think of those who are this moment, shivering in need of clothing and fire; think of those who are pinched with want at this inclement season of the year; think of those, whom the winter of life has found childless and homeless; think of the orphans, who like those you have heard of in our report, and who are only some of many, are exposed not only to the evils of suffering, but to that worst of all evils, sin; think of the widow who, having known better days, is, by the pestilential breath of a foreign clime, or by the shipwreck, or by the storm, now bereft of the husband of her youth and her nearest earthly friend, and who in consequence, with scanty or no means of subsistence, is, henceforth, left under a conscious sense of helpless and desolation which are enough, of themselves, to break and crush the heart, left, I say—can words even indicate her agony?—left to hear the cry of young children for food and shelter and clothing which she can no longer answer; think, I beseech you, of sufferers like these, and then do, as you shall wish you had done, when both you and they shall stand before the judgment seat of that common Lord and Master, who has made these very persons his representatives here on the earth, and who has told us that what we do *for* them, we do *to* him.

REVIEW OF THE REMARKS ON DR CHANNING'S SLAVERY. By a Citizen of Massachusetts.

When we received this pamphlet we felt little curiosity to look into it, regarding the subject as becoming rather stale and unprofitable; and we do not now speak of this 'Answer' in order to revive the controversy between Dr Channing and his opponents, of either class, whether of the agitators or the quietists. But in the reading of it we were chained down by the author's close and severe reasoning from which we can see no way of escape. We have not the least clue to the person to whom the public owes this production, though we think we have seen the hand of the unknown author in another place, concerning whom our curiosity is much excited, though we have no means to gratify it.

We select a passage from the pamphlet which we think it will be useful to all readers to peruse and meditate upon.

'If it be true that there are certain universal truths, and certain universal laws of our kind, they are to be discovered, not by the bustling, but by the meditative. He is best fitted to discern, to understand, and to feel them, who having had intercourse with his fellows in some of the ordinary occupations of life, and having seen them under the influence of various governments, institutions and climates, retires to reflect on what he has seen, mingling only enough with society, to keep his recollections and his sympathies fresh, and, through the medium of history, viewing men in masses, and observing the changes which time, place and circumstance work upon character. He carries always with him the subject of his examination, in his own breast. All the essentials of man's nature are there to be found. Free from the trammels of petty particular cares, he takes generous and impartial views of the race. Instead of going forth in the morning to speculate in lands, cloths, or stocks, endeavoring to anticipate the changes which are to take place in the state of the market, or betaking himself to the halls of legislation to learn the art of detaching men from one party, to tie them to another, or bending his whole mind to convincing a jury, and himself if necessary, of the justice of a client's cause, instead of going into the world and having to deal with single and partial forms of humanity,—he sits in his study, and looks widely over the face of society, past and present, and acquaints himself with its generalities, with its substance, with the constantly observed laws of its motions. He rises in contemplation; the horizon which formerly limited his vision widens; he sees man in all his vast relations, of creature, brother, embryo angel; and from his elevation he casts a ray of light upon our otherwise benighted path. Such men are truly wise. These are the men who solve the riddle and unravel the mystery of human life. They are a people's safest guides. National prosperity is progress along a narrow and difficult road, and in our journey, we cannot trust, for safe conduct, fellow farers, who mingle in the crowd, and are carried along with it, but must look to those who stand aloof, in advance of the multitude, and see their way.

'(And in fact, the quiet, retired, contemplative minds are the most influential though the least credited of all. By changing society itself, they in the end change all which which society has established. They prepare the way for all the great movements. Bustling, practical men are their instruments. The deep tones which come from their retreats are the commands of genius. Their influence is the stronger, and the surer, for being not immediately sensible. They do not change laws, increase crops, nor regulate commerce, but addressing themselves to individual minds, they correct errors of judgment, and awaken new aspirations and new principles of action. Public Sentiment,—in contradiction to which, in a free country like our own, institutions cannot long stand, receives its tone from men, who are not felt in the world, except by the eloquence they utter and the truths they tell.)

'There are then certain great principle, a knowledge which is essential to practical wisdom, which are with difficulty understood by him who is called emphatically a practical man, by one whose attention is absorbed by transient interests and limited operations. These principles, though universal, are not universally recognised. He therefore who proposes considerations founded upon them, often meets with unwelcome reception, and is answered that what he propounds is very good theory, but no rule for practice. The answer is absurd. What is theory? It is a system of laws deduced from observation of what has taken place. It is good, it is true only so far as it conforms with facts. It is a rule for practice, or it is nothing. Whatever is proposed to your consideration, is either true, theoretically and practically, or false, theoretically and practically. It is either good philosophy and good fact, or it is bad philosophy and bad fact. 'Truth is one.' It is the part then, not of a wise, but of a foolish person, to answer to a proposition, that it is good theory, but not practical. This is merely a way of escape from the recognition of truths, which you ought frankly to acknowledge or fairly to disprove. By admitting it to be good *theory*, you admit that it ought to be your rule of practice; and by refusing to make it so, you only exercise your right of acting as a fool, while you judge as a sage.'

THE CANADAS.

Our newspapers so seldom furnish us with any details of what is doing or done in either of the Canadas, that we are almost in danger of forgetting that we have such neighbors. But in the Worcester Palladium of the 3d inst. we find an editorial article containing some facts and speculations of considerable interest, from which we take a few extracts.

Our hitherto pacific neighbors of the North begin to exhibit signs of uneasiness, revolutionary in its nature. Unless we mistake these indications they plainly show the working of a principle that will not rest till it has procured such a modification of the government as shall adapt it to the genius and character of the society, which is daily assuming more and more of a *democratic* character. The Legislature of Upper Canada has under its consideration an Address to the British King, praying leave to make some arrangement with the United States by which they may make their imports in British vessels, free of duty, through the port of New York. They seek this measure because as they say, they are repulsed in their endeavors to open a direct communication with the ocean, by the supineness and indifference of the majority of the people of the lower province to the prosperity, growth, and enterprise of the colonies. If we are rightly informed, the St. Lawrence Canal is in active progress towards completion, and will open navigation for vessels of considerable burthen from the Lakes to the dividing line between the two provinces, where the important enterprise is frustrated by the anti-commercial spirit and policy of the leaders of the dominant *party*.—

Of the ability of Upper Canada *to* urge her claims and press home her *grievances* to the consideration of the mother country, some idea may be formed from the *fact* that her population in 1839 amounted *to* nearly 235,000, while in 1814 it numbered but 95,000.

From the *state* of affairs in Lower Canada, at the present moment, it is manifest that the government of that province is a machine totally unfitted to the wants and feelings of all *the* intelligent and active portion of the community. A spirit of disaffection, if not insubordination, has exhibited itself of late in a manner alarming to the continued permanency of the British supremacy over her North American colonies. The young men of Montreal have united in forming a Volunteer Rifle Corps, over one thousand strong. The Governor General, Lord Gosford, has ordered its *suppression* as threatening danger to the *repose* of the government. The Decree has been followed by an Address from the *Montreal* Constitutional Association to the *Inhabitants* of the six Provinces, recommending the assembling, at some central point, *of* a Congress of Deputies, to deliberate *on* the state of the country,—'on all matters affecting the common weal, and firmly to resist all attempts to invade the rights, or impair the interests of the United Provinces.'

The English portion of the people of Lower Canada complain of the existing laws as adapted to the French, to a population belonging, as it were, to a former age, and presenting 'a not unfaithful picture of France in the 17th century.'

* We hope that all who have influence with Seamen, will recommend them to our store for clothing. In no way can the friends of our charity aid us more effectually. Will not the Merchants of Boston, who have such an interest in commerce, promote our undertaking? To have the condition and character of Seamen improved, is surely, to them, of much importance.

The changes required by the British population are;

To relieve landed estate from the servitudes and exactions of feudal law.

To introduce Registry Offices and put an end to the iniquitous frauds that grow out of the present system.

To promote works of public improvement.

To encourage agriculture and protect commerce.

To recognize an equality of rights among all classes.

To resist the domination of sect or party, and to establish a general system of education divested of sectarian tests.

There is a hostile feeling between the British and French population; but, says the Editor of the Palladium—

'The embarrassments in which the Canadians find themselves, have their origin in causes which lie deeper than petty subdivisions of society on national characteristics of birth, language, and habits of thought and action. They all resolve themselves into the simple fact, that the government, under which they live, is entirely unsuited to the wants of a people, surrounded as they are by Republican States, whose institutions are based upon the captivating supposition of a capacity in the people for self-government. The present form of government had its origin in 1791, during the Administration of Mr Pitt. By Act of Parliament, Canada was divided into Upper and Lower, each of which Pitt designed should have a government framed on the model of the British Constitution.'

In the legislative bodies there are both French and English, doubtless for the most part with their respective attachments and prejudices.

'A Legislature composed of such discordant materials cannot be expected to act harmoniously together; accordingly it is stated by competent authority that 'in the course of the last nine sessions of the Colonial Parliament, the Upper House has thrown out one hundred and seventy-two Bills, sent up to them by the Representatives of the people, and so damaged forty-seven more in principle and detail, that the Commons could not without dishonor to themselves and abandoning the cause of the people, accept them.'

* * * * *

A contest has been going on for a long while between the Assembly and the Executive. Almost every bill, at all favorable to liberty, that passes the Assembly, is destroyed by the Legislative Council. To such an extent has this suicidal policy been carried by the Council that the Assembly has been driven to the adoption of the constitutional remedy of refusing to vote the supplies; and we believe for the last three or four years no appropriations have been made, and the Government has been obliged to borrow money from 'the military chest.' If any one will put himself to the investigation, he will find the fact unquestionable, that the Canadians have in reality more grievances to complain of than the United States at the moment they threw off their allegiance to Great Britain, and asserted their Independence.'

A TEACHER'S MEETING.

To the Editor of the Register and Observer.

It was my good fortune to be present at a TEACHERS' MEETING a few evenings since of a character so peculiar and gratifying that it deserves to be mentioned and commended. It was an assemblage at a private dwelling of all the teachers living and within the reach of an invitation, who had belonged to the first established Unitarian Sunday School in this city, together with those who were attached as teachers to another School which was a branch of the former. The number assembled exceeded one hundred. It was an occasion of great interest. It was a mingling of delightful reminiscences, of hallowed feelings and pure sentiments. It realised the ancient scene which gave rise to the expression "Behold how these Christians love one another." At the close of the evening after the remarks of a few, the former Superintendent, gave a short, but appropriate and feeling address, and the meeting was closed by a prayer and the singing of the following Hymn written for the occasion by a former teacher of the School.

HYMN.

Sung at the Meeting of the past and present Teachers of the Hancock and Howard Sunday Schools, Feb. 15th, 1836.

To thee, our Father, we would raise,
For all thy mercies, grateful praise;
Praise, for thy all-preserving care,
Praise, that thou hear'st our humble prayer.

O may a gleam of light divine
Upon our darkling spirits shine,
That we may see and know thy will,
And trust thy loving kindness still.

Give us within our hearts to feel
A lively, constant, growing zeal,
—Like that of Jesus, full of love—
To guide the youthful soul above.

O let us not from duty swerve;
From every ill our souls preserve;
Guide, guard, assist us on the way
To where thy presence makes it day.

To that far brighter, better land,
Those ransomed spirits of our band
Have gone, and there we hope to meet
With them around thy mercy-seat.

We express but the common sentiment in saying that this meeting will give a new impulse to the cause of Sunday School instruction in this city. Teachers will be led by it to value their privileges more and more deeply, and to engage with renewed zeal in their holy and glorious work not only for the good it will confer upon themselves, but also for the good they were made to realise they could do for others, and to the cause of pure, spiritual and christian truth—the extension of God's Kingdom in the earth. It was in the highest and best sense a TEACHERS' MEETING, and the example should be commended and followed. L.

FOR THE REGISTER AND OBSERVER.

THE CHILD'S OFFERING.

The records of all childhood will hardly furnish an incident more full of poetical beauty than the following.

A little girl at a Sabbath School had committed to memory the hymn containing this verse—

'When we devote our youth to God.
'Tis pleasing in his eyes;
A rose, when offered in the bud
Is no vain sacrifice.'

There was, doubtless, in its beautiful simplicity something congenial with the native purity of her young mind. To her, the verse was all meaning, and in her delight, she gave it the most literal interpretation. Going into the garden when the school was dismissed, she gathered some stones and grass with which she constructed a little altar. From her rose-bush she selected a fair bud, placed it on the altar and went full of happiness to Church. On her return she ran to the garden, and behold the rose-bud had burst forth into the full and perfect rose. She regarded it as the token that God had accepted her simple offering, and the joy of her confiding heart was full.

This act, sweet child,
To me doth volumes speak. 'T is true thy heart
'Claims sympathy with flowers.' Thou art thyself
A bud,—of promise rich and full. That bud
Will God in kindness shield, in mercy spare
From this world's blast and blight.
Oh lovely sight!
Childhood! its altar! sacrifice of flowers!
Go, pure one, gather from the garden sweets
Thy odorous gift. Upon thy altar lay
Trustingly down the offering; meet from thee
Such gift! nor doubt that God will own and bless
The sacrifice in heaven.
To thee is given
Another altar still at which to bow.
Go, pure one, gather from the garden sweets
Of thy own breast,—where countless seeds are sown,
And many now to life have sprung, and some
Are in the bud,—the precious gift of love
In this its opening hour.
Still seek thy bower,
Dear child! bright clusters wait thy hand, prepared
I know by Him, thy Father in the sky.
Bring me thy flowers all beautiful. For thee
An altar stands, that justly claims
A tribute, rich and free. There mingle trust
In full obedience bound.
The altar I have found
Is thy own Parents' heart. Come, come, dear child,
Bearing along with me the gift I asked.
I 've seen thee offering in the garden shade
A blooming rose to God. In nature's temple stood
Thy altar, childlike framed. Now let me see
Thy other offering yet.
And ne'er forget
That that 'is no vain sacrifice.' For thus
'To God' wilt thou thyself 'devote.' The rose
Must fade and die—nor rise again to life.
While love, obedience, trust—the soul whence came
That gift, in spirit land, must death survive,
Still ripening in the sky. F. A. W.

Cambridge.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of sixty dollars from the ladies of Rev. Mr. Peabody's society in Springfield, to constitute him and Mrs Peabody life members of the Association.

The Gen. Sec. has favored us with a list of the life members of the Association. The whole number is 247. Of these, 181 are laymen, and 66 clergymen; who were, with few exceptions, made members by the ladies of their respective societies.

The Secretary remarks that 24 life members have been added to the list within the last six months; and that, as the religious wants of the country and the efforts of the Association to meet these wants became more known, its friends are multiplied, and a deeper interest is manifested in the success of its operations.

ECCLESIASTICAL.

FOR THE REGISTER AND OBSERVER.

The Installation of Rev. George Whitney as Colleague Pastor with Rev. Thomas Gray D. D., over the Congregational Society on Jamaica Plain, took place on Wednesday February 10th. The Introductory Prayer was offered by Rev. P. Whitney of Quincy. The charge was delivered by Rev. Dr. Pierce of Brookline. Sermon by Rev. William P. Lunt of Quincy; Prayer of Installation, by Rev. Dr. Gray; Right Hand of Fellowship by Rev. George Putnam, of Roxbury; Concluding Prayer, by Rev. L. Capen of South Boston. The singing was performed with remarkable taste. Two original hymns were furnished for the day; the one written by Dr. T. Gray, Jr. the other by Mr F. A. Whitney. A small choir of children, recently the pupils of Mr Kingsley were in the seats, who occasionally sang alone. Their sweet voices in perfect harmony joined only by the low tones of the organ produced the most delightful effect.

The services were highly appropriate and interesting. Of Mr Lunt's sermon we are unwilling to speak, in the narrow limits within which we must confine ourselves. Seldom have we listened to a performance so crowded with sound and patient thought. Its subject, 'Spiritual Philsophy.' Text 1 Corinthians ii. 14. 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discovered.' The object of the discourse was to illustrate the nature and aim of a Spiritual Philosophy. Mr Lunt first defended with great power and eloquence the position that Philosophy should enter into a system of true religion, or be the theme of the pulpit, against the seeming objection drawn from St. Paul's writings, and showed the distinction between the philosophy he would advocate, and that which St. Paul rebuked; —the cavilling, sensual philosophy of Greece and Rome. The former is reasonable. We have a philosophy of matter and of intellect;—the spiritual nature of man is as distinct as his physical, or intellectual, and has as strong claims to be laid open and taught on the sound principles of a perfect system. The developement of this spiritual philosophy lies in the essence of Christianity, in the unfolding of man's spiritual nature;—not a precept can be cited from Christ, but its germ is there. Every pure aspiration of the soul is consistent with its teachings. Under its objects, Mr L. spoke finely of its influence over man's whole nature; of its aim to elevate the soul; to strengthen reason; call forth poetry; sway the imagination, and afford aid and solace in trial and affliction.

The following Original Hymns were sung on the occasion.

BY MR. F. A. WHITNEY.

Once more, Pure One, thy servant stands
And waits that blessing on the hour,
In earlier days, which holy hands
Uplifted sought. Thy light, thy power
On him bestow;
All strength impart;
Unwavering faith, unfaltering heart.

We greet thee, Brother! thou dost share
Henceforth a Father's duties here;
Onward in peace! our fervent prayer;
While o'er thy path glad spirits near
Their influence shed;
In harmony
Bind thee with us, bind us with thee.

Parent of all! that Father bless:
Oh guide his years and guard his strength;
Spare long and late his usefulness,
And call his spirit home at length
From time well-spent,
To join with thee
The faithful in eternity.

Spirit of Truth! upon thy shrine
Our hearts their offering glad would lay;
Our guide through life, thy light divine;
That light, that voice our souls obey!
Speed, Lord, thy truth;
Thy church increase;
Thy People own when tongues shall cease.

BY DR. THOMAS GRAY, JR.

Lord, at thine altar stone,
In humble trust and reverence low we bow;
Thy presence and thy smile be with us now,
O thou Almighty one.
A people's vows we bring,
A people's prayers and praises swell on high,
Breathing from pure hearts warm and fervently,—
Accept the offering.

Father, in prayer we come,—
Come with the shepherd to thy people given
This day, to teach the way to thee and heaven,
O guide their pathway home.
Come with the tried and known,
And proved of many a year, through joy, through woe,—
Bless thou their mingled labors here below,
With a celestial crown.

Come with the young heart's prayer;
In its Spring freshness on thy shrine to lay,
As flowers ere yet the dew is dried away,
To Thee that heart we bear.
While manhood's deeper tones,
With sweeter accents mingling as they rise,
Send up a people's voices to the skies—
Bless now thy suppliant ones.

And to yon bending sky,
The glorious footstool of thy throne of light,
Before whose splendor seraphs veil their sight,
We bear our songs on high,
Through the Redeemer's love,
Our mortal prayers with their's we mingle now,
In hushed and trembling silence while we bow—
This rite, O bless above.

NEW PUBLICATIONS.

Corrected Proofs, by H. Hastings Weld. Boston: Russell Shattuck & Co. 1836.

This volume contains a collection of pieces in prose and verse (chiefly prose) 'selected from the contributions of the Author to different periodicals during the last five years—principally to the Boston Galaxy and Boston Pearl.' It appears to comprise much entertaining matter in a lively style; and the Author as occasion demands, shows himself well read in some departments of modern English literature and by no means a stranger to some of the ancient standard writers in our language. In some of the stories and essays there is a vein of humor, which, so far as we have seen, is inoffensive and of no ill tendency.

Language: its connection with the present Condition and future Prospects of Man. Providence: Marshall, Brown & Co. 1836.

There are some things in this book which give us a very favorable opinion of the Author's mind and heart, and which have so far attracted our attention, that we propose to read it with sufficient care to give our opinion of its merits at another time.

From a Sermon preached by Rev. Dr. Gray, on 31 March 1805,—the Sabbath immediately succeeding the twelfth anniversary of his ordination, we have selected a few facts in relation to the first establishment of the Society on Jamaica Plain.

It is the third of the eight Christian Societies in Roxbury;—the third Congregational. Until 1769 it was associated with the Spring-street Society; the parish limits of the two extending about eighty rods below the spot now occupied by the Church. It had its origin in the piety of an amiable female, Mrs Susanna wife of Benjamin Pemberton Esq. Situated at a considerable distance from any house of public worship, the object of her delight, and wishing a more convenient accommodation in that respect, she induced her husband to enter into the then arduous undertaking of forming a new parish, of erecting a church near her own dwelling and of settling a minister in whom she could at once enjoy a social friend and a religious guide. Once heartily engaged, he pursued this favorite object with his natural ardor; possessed of an ample fortune, he was willing to give freely of his substance to the Lord. He proposed to erect a church at his own expense. The present house was raised accordingly, in September 1769. Whoever was disposed to contribute either in labor or money to a certain sum was entitled to the right of a proprietor in it. In this way, or by purchase soon after, twenty two different persons shortly became proprietors. The house was completed in about a year. Rev. Mr Jackson of Brookline preached the first sermon and administered the first communion.

Mr Pemberton, as is well known, bequeathed at his death a considerable part of his estate to the Town of Boston, for the poor. In 1798, seventeen pews were purchased of the Overseers of Boston by the parish at twenty five dollars each.

6 Dec. 1770, the Spring Street, or second church agreed to a separation; and on 11th of same month a church was formally embodied on Jamaica Plain. A sermon was delivered on the occasion by Rev. John Bacon, then pastor of the old South Church in Boston. Several contributions were at that time made to the church for a fund, which with other additions since, amount to a considerable sum.

A separation of the parish soon became as desirable as was the church separation. To this, the second society was opposed. However the erection of a new meeting house for them soon became necessary, and Mr Pemberton with his wonted generosity offered them between five and six hundred pounds towards the erection of their house, to which the third society added between one and two hundred more, provided they would favor the separation at the general court. The act of incorporation was presented in 1771; and in 1772 thirty five persons with their estates were incorporated into a distinct parish.

Rev. William Gordon, D. D. from Europe having preached to the Society for some time, received a unanimous invitation to settle; accepted on May 3d was installed on Monday 6th July 1772, and delivered his own sermon on the occasion.

In 1773 several families were set off from the first, or lower parish, with some opposition, and annexed to the Jamaica Plain Society.

Dr. Gordon remained as Pastor till 17th March 1786, when deeming it expedient to return to Europe he asked a dismission which was granted.

Various causes prevented the settlement of another minister till 17th March 1793; when Dr. Gray, after preaching a few months was unanimously invited to settle and was ordained on that day, at the early age of twenty one. Rev. Joseph Eckley of the Old South Church in Boston preached.

Very important alterations have been made upon the Church since its erection, and thorough repairs upon it have just been completed.

It were unjust to close our notice without adverting to the harmony and kind feeling which have ever characterised the Society.

From its earliest foundation it has been peculiarly a united body. A lasting bond, a strong fellow feeling has connected every member with the whole and each with their religious Teacher. It is pleasant in these days of restlessness and unsatisfying change that the eye can here and there discover a congregation, who have chosen to walk quietly in the ways of their Fathers, so far as those ways seemed good. The new arrangement the Society has made, has been made at the suggestion and wish of their much beloved pastor. In all their deliberation and purposes entire unanimity has prevailed. The feelings with which they welcome to the new scene of his labors and duties the Junior Pastor, is but the extension of the feelings they have cherished and still cherish towards the Senior. Such a state of things argues well for their future prosperity. Were more wanting it is certainly found in the very delightful situation of Jamaica Plain. We know no place in the vicinity of Boston which surpasses it in natural beauty. Its proximity to the city, its lovely lake, its highly picturesque scenery, its many retreats for the lovers of retirement and of nature have already made it the resort of numbers; for the summer season, especially. As a friend to its very many attractions, we may be allowed the expression of our sincere wish, that the happy promises of the present may all be abundantly fulfilled.—*Communicated.*

CONGRESS.

Monday, Feb. 8. The Senate and Representatives received a Message from the President announcing his acceptance of the mediation offered by the Government of Great Britain for the adjustment of the dispute between the United States and France. While this was doing much to allay anxiety, intelligence since received from France gives us reason to believe, that the President's Message at the commencement of the present session of Congress, which had reached France, will be deemed satisfactory by the Government of that country, and will supersede a protracted negotiation through the government of England.

In the House of Representatives, Mr Pinckney submitted a Resolution on the subject of petitions relating to slavery—permitting them to be received and referred to a committee, with instructions. The instructions concerning the District of Columbia are, that Congress ought not to interfere with slavery in that territory, because it would be a violation of the public faith, unwise, impolitic and dangerous to the Union. All the members from Massachusetts voted against this clause; but the whole Resolution was adopted by separate clauses.

Tuesday, in the Senate, on motion of Mr Webster, the bill making appropriations, in part, for the service of the year 1836, was taken up, considered, ordered to a third reading, and read a third time, and passed.

In the House of Representatives, the consideration of the appropriation bill, so far as it related to navy yards was discussed without any action thereon.

Wednesday, in the Senate, a message was received from the President enclosing a report from the Secretary of War, in reply to a resolution of the Senate calling for information on the subject of hostilities in Florida.

In the House of Representatives, the bill making appropriations for the naval service was again taken up and discussed, till the hour of adjournment.

Thursday, in the Senate, after the usual morning business, the day was spent in the discussion of the bill for the relief of the several corporate cities of the District of Columbia.

In the House of Representatives, the Navy appropriation bill was further discussed, but no question was taken.

Friday, in the Senate, Mr Clay's bill respecting the Public Lands was taken up and assigned for Wednesday the 17th. The day was mainly occupied in a debate upon the motion of Mr Calhoun that an abolition memorial (previously offered) be not received; but no question was taken. Adjourned to Monday.

In the House of Representatives, a Resolution previously offered by Mr Allan of Ky. to extend the benefits of the Revolutionary Pension system to the survivors of those who served in the wars between he Treaty of Peace of 1783 and the Treaty of Greenville, in 1795, was taken up and agreed to.

MASSACHUSETTS LEGISLATURE.

Thursday, Feb. 11, in the Senate several bills were reported for the incorporation of new banks, and for increasing the capital of some heretofore incorporated.

In the House of Representatives the bill to incorporate the Essex County Natural History Society, passed to be enacted.

Order of notice passed on the petition of William Vans.

The House took up the bill concerning witnesses. Mr Emmons, of Hinsdale, moved the previous question, and the motion being sustained, the main question, on passing the bill to a third reading, was then taken by yeas and nays, and 139 members answering in the affirmative, and 357 in the negative, the bill was rejected.

Friday 12. No business was finally acted upon in either branch.

Saturday 13, in the Senate, Mr Webb, from the Special Committee, on an order of the 10th instant, directing them to inquire if any unauthorised alteration has been made in any report at this Board, as has been charged by the Boston Advocate, and if any, by whom such alteration was made. Reported,—

That they have attended to that duty, and have made inquiry of the Chairmen, and in their absence of the members of the various Committees of this Board who have severally denied any knowledge of any unauthorized alteration of any paper by either of the Clerks of this Board. No proof of any act of official misconduct in the alteration of any paper, by either of the Clerks of the Senate, has been submitted by any individual to the Committee. They are, therefore, of opinion, that nothing has occurred which should impair the confidence of the Board in the official integrity of the Clerks of the Senate,—and said Report was accepted.

The President communicated a letter from the Secretary of the Commonwealth, covering an abstract of the returns from the several Prisons, Gaols and Houses of Correction, made in obedience to the order of yesterday; and said abstract was laid on the table and ordered to be printed.

In the House of Representatives, the discussion of the bill to extend the jail limits filled most of the time of the session.

Monday 15, in the Senate, the following bills passed to be engrossed.

To incorporate the Water Power India Rubber Co.

A bill in addition to an act to continue in force an act to incorporate the Merchants Insurance Company.

To incorporate the Van Deusenville Manufacturing Co.

In the House of Representatives, the bill for extending the jail limits to those debtors excluded from the extension (as the law now stands) was taken up and indefinitely postponed by a vote of 228 to 147.

Tuesday 16, in the Senate. Waldo Flint was chosen President pro tempore; Mr Mann, the President, being absent.

In the House of Representatives, a petition was offered, signed, by John M. Moriarty and 269 others of Gloucester, praying that the offices of Sheriff, District Attorney and Attorney General may be filled by popular election.

A resolve providing for the codification of the common law, was read a second time.

INTELLIGENCE.

FOREIGN.

London papers have been received to the 6th of Jan. and Paris to the 7th.

England. There is no important political news from Great Britain. The President's Message arrived in England some days previous to the last accounts and was spoken of in high terms both in London and Liverpool. In regard to its language concerning the French question, it is pronounced in the principal journals to be such as ought fully to satisfy the French Government.

France. The Daily Advertiser and Patriot contains the following private intelligence and comments on the French journals, respecting our relations with France.

The last advices from Paris leave very little doubt of the speedy adjustment of the French controversy. Independently of what appears in the Paris papers, and of the intimation in the address of the Chamber of Peers, that the President's message is of a character to have a favorable effect on the termination of the question, we have seen letters from Paris of the 6th, (the latest actual information we presume which has been received, although morning papers of the date of the 7th are received,) which state that a decision in Council had been made, that the explanation contained in the President's message was quite satisfactory. It was said also, that this had been officially communicated to the British Covernment, as rendering the mediation unnecessary, and that even should the special message be strong, as it was expected it would be, it would make no change in the decision.

Galignani's Messenger of the 6th, says it was rumored on 'Change, that the address committee would propose to the Chamber to declare itself satisfied with the explanation contained in the message, and that the Ministry would announce an intention of paying immediately the 25 millions, with the interest due, and of thanking England for her offer of mediation, thenceforth become useless, as there would no longer be any thing in dispute. This is an undertaking to state what would be done, and therefore must be regarded as uncertain. The statement that the council had agreed to regard the explanation as satisfactory, is something more positive, and not given on the authority of a mere rumor.

The Address of the Chamber of Peers to the King in answer to his speech, is a mere echo, except that, in relation to the United States it adds, to the desire expressed by the King that the differences may be brought to a close in a manner consistent with the honor of both nations, the following sentence: 'An important document [the President's Message] recently published induces a hope that this desire will be speedily gratified.'

The paragraph was objected to in the debate by M. Dubouchage, on the ground that the government ought not to be satisfied with the explanations given in the President's Message, but the paragraph was adopted without a division, and the whole address was adopted by a vote of 99 to 8. The prineipal debate on the address related to the affairs of Poland and Spain.

Spain. Constant desertions from the Carlists are adding strength to the Queen's cause. No less than 3,500 soldiers deserted in one week from Don Carlos 'in one fell swoop.'

It is said that Don Carlos has sent in proposals, offering to relinquish his claims to the Spanish crown, for a pension of £40,000 ($200,000), on which he would live, in retirement, in America.

Mr Bokum's Public Lecture on German Literature is deferred to Monday evening next at 7 o'clock. It will be delivered in the Swedenborgian Chapel, Phillips Place.

MARRIAGES.

In this city, Mr Ezra Hackett, of Newton, to Miss Sophronia E. Robinson; Mr Caleb S. Stearns to Miss Georgiana Robinson.

In Lowell, Mr Josiah F. Perry, of Boston, to Miss Sarah C. Hildreth, of North Chelmsford.

In Paris, at the American Consulate, on the 7th Jan. by Rev. Mr Baird, Mr John Stoddard of Boston, to Miss Mary L. Mongin, of St. Luke's Parish, Beaufort District, South Corolina; Dec. 24, H. Hollis Hunnewell, Esq. to Miss Isabella Pratt Welles, daughter of Hon John Welles, of Boston.

DEATHS.

In this city, Hon. Wm. Spooner, M. D.; Theodore Parkman, 18, second son of Mr John Parkman, of Brighton.

In Woburn, Joseph Lawrence, Esq. 81.

In East Bridgewater, 25th ult. Lieut Simeon Gannett, 84.

In Columbus, Ohio, 28th ult, Hon Jarvis Pike, a native of Worcester Co. Mass. 71.

WORKS IN PRESS.

JAMES MUNROE & Co. have in Press and will shortly publish the following.

Sartor Resartus 1 vol. 12mo.
Heine's Letters 1 vol. 12mo.
Translations from the German by H. Bokum.
Peirces Spherical Trigonometry.
Prometheus of Sophocles. f 20

NEW BOOKS.

MILTON'S Poetical Works 3d edition 8vo. 2 vols.
Miss Gould's Poems 2 vols. 12mo.
Greenwood's Lives of the Apostles 2d Ed. improved 12mo.
Channing on Slavery 3d Ed. 12mo.
Review of Remarks on Slavery pamphlet—Language.
Tholluck—Commentary on Gospel of St. John.
Memoirs of Mrs Ellis.
Western Messenger, No. 7.
The Carpenters Children.
The Book of Shipwrecks.
Gall's Works, 6 vols.
Corrected Proofs.
For sale by James Munroe & Co. Boston Bookstore 134 Washington Street. f 20

MATHEMATICAL TABLES.

COMPRISING Logarithms of Numbers, Logarithmic Sines, Tangents and Secants &c &c.
This day published by JAMES MUNROE & Co. 134 Washington st. f 20

DEWEY'S SERMONS. A further supply this day received by E. R. BROADERS, 147 Washington st. f 20

DRAKE AND HALLECK'S POEMS. For sale by E. R. BROADERS, 147 Washington st. f 20

WASHINGTON HARMONY.

THIS day published by B. H. Greene, 124 Washington st.—The second edition of Washington Harmony, a Collection of Sacred Music.
N. B. This work is introduced into many choirs, and has met with very favorable reception.
feb 20 3t

NEW SABBATH SCHOOL DEPOSITORY.

THE American Sunday School Union have established a Depository for the sale of their publications at No. 22 Court st. where a very extensive assortment of Books, Cards, &c. designed for Sabbath Schools; Juvenile, Family and Parish Libraries; and for general reading, may be obtained.
JAMES K. WHIPPLE, *Agent.*
feb 13 3tis

THE LAUREL, a collection of Poems from Halleck, Drake, Bryant, Percival, Willis, Brainard, Wetmore, Pinkney, Dana and other American writers.—Just published by *E. R. BROADERS* 147 Washington st. f 13

ON THE FIRST OF MARCH

THE subscriber will open a general Circulating Library in connection with the Bookselling and Periodical Business.

The Library will be composed of the most popular works of the day, to which daily additions will be made of every thing new and interesting issued from the Press.

A limited number of yearly subscribers will be received at $4 per annum, entitling them to the use of two Books at a time with the privilege of exchanging them once a day.

For this trifling sum access can be had to all the current Literature of the day.
E. R. BROADERS,
f 13 epistim 147 Washington st.

ESSAY ON THE PROPHECIES.

B. H. GREENE, at the Sunday School Book Depository, 124 Washington st. has for sale, 'An Essay on the Prophecies relating to the Messiah. By Andrew P. Peabody.'

—*Also*—

A few copies left of 'Upham on the Prophetical Argument.' 3t f 13

PHRENOLOGICAL LIBRARY,

CONTAINING the Works of Francois Joseph Gall, M. D., in six volumes. Translated by Winslow Lewis, Jr. M. D.—Just Published and for sale by E. R. BROADERS, 147 Washington st.
feb 13

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

THIS day published by JAMES MUNROE & Co 2d edition of Channing on Slavery, with additions. 134 Wastington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. f 13

OLD SUNDAY SCHOOL BOOK DEPOSITORY.

BENJ. H. GREENE, 124 Washington st. has on hand, and is constantly receiving all the most interesting Books for Sunday School Libraries, and would be happy to receive orders for the same.

B. H. G. is proprietor and publisher of the following works.

'An offering of Sympathy,' to the afflicted, especially to parents bereaved of their children; being a collection from manuscripts and letters not before published; with an appendix of extracts from various authors.—Second edition with improvements.

'Allen's Questions' on select portions of the four Evangelists, part 1st.

'Allen's Questions,' 2d part, comprising the principal Discourses and parables of our Lord, designed for the higher classes in Sunday schools.

'Allen's Questions,' 3d part, on the Acts of the Apostles, designed for higher classes—Embellished with an excellent Map of St Paul's Travels.

'The Boston Sunday School Hymn Book,' by A Superintendent.—Approved by the Boston Sunday School Society—4th edition.

Forms for the Devotional Exercises of Sunday Schools. By a Pastor.

Social Services, for Families and Sunday Schools, with a collection of Hymns for social and private use. By F. W. P. Greenwood.
feb 13 3t

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Public are respectfully informed that this Institution will be open for the reception of Boarding and Day scholars—the Spring Term to commence on Tuesday, the 8th day of March next under the direction of Mr Phineas Allen jr. as Principal, who has had several years experience in teaching, and who has lately purchased this commodious establishment with the intention of making it a permanent school, and of devoting himself wholly to the moral and intellectual improvement of his pupils. He has great satisfaction also in announcing to the Public that he has engaged Miss Caroline Gleason as an assistant teacher.

The year will be divided into four terms, consisting of eleven and one half weeks each; and commencing, generally, on the first Tuesdays of March, June, September, and December.

As irregularity in the time of admission prevents that classification which is absolutely necessary for the success of any teacher, it is desired that every pupil should be present the first day of the quarter; therefore, the full price for tuition will be changed for those who commence after the beginning of the quarter. School books, &c. will be furnished by the Preceptor on reasonable terms.

Terms—$4 per quarter for those in the English branches, $5 for Latin and Greek and $6 for French. Board $1.75 per week, including fuel, washing and lights. Applications to be made to the Principal, one week at least before the commencement of the quarter.

Northfield, Ms. Jan. 1836. j 30 5t

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr. J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
d 26

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine,*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. f 6

POETRY.

FOR THE REGISTER AND OBSERVER.

TEMPTATION'S HOUR.

A crimson spot is on the cheek,
A frown contracts the open brow,
Rough gestures passions rude bespeak,
Ungentle tones are sounding now.

Oh what has wrought this fearful change?
Where those sweet smiles that win the heart?
Where is the loving, kind caress,
Why sit, with aspect strange, apart?

A little elf, named *stubborn will*,
Together with a sister fay,
Have crept within the bosom's fold,
And driven the angel, Peace, away.

Nay—don't complain—you soon will find
How very wrong you both have been;
Come—here 's a charm for being kind,—
Exchange a kiss—and come within.

Stay—what is that sharp buzzing sound?—
Two wasps—let 's watch a moment here;
One settles on a fragrant peach,
The other, envious, hovers near.

And now, upon his neighbor's prize
The insect darts with rapid wing;
Hush—see what furious passions rage!
They part—return, and venomed sting.

But while they wage fraternal war,
A troop of ants devour the fruit;
Strength spent,—the insect duelists
Pause, midway, in their hot pursuit.

They gaze around—what see they now,
Those rash, impassioned insect things?
A black'ning stone alone remains,
Of the sweet fare which drew their stings.

Children, a moral hence derive;
Nor virtue, beauty, love disguise;
Else like the wasps on yonder wall,
You lose your temper, strength, and prize.

X.

FOR THE REGISTER AND OBSERVER.

"WAKE IN WISDOM, REDEEMING THE TIME."—*Book of Wisdom.*

We love in youth to note the hours
By the opening buds, and closing flowers,
But 't were wiser far to trace our ways
By the steady light of well-spent days;
And blest, oh blest to nurture the powers
To bloom in heaven's perennial bowers;
Where no scorching suns, and no blighting dews,
Smite sere their greenness, or sully their hues.

X.

FOR THE REGISTER AND OBSERVER.

THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

Thy bondage is o'er, the strong fetters are riven!
In vain with the Lord has tyranny striven.
Go forth to the desert, speed onward thy way,
The bright cloud is around thee to guide thee by day!
Fear not the darkness or perils of night,
The Lord goes before thee with pillar of light!
Let the sands sweep around thee, freedom is thine!
The birthright of man—thou canst feel, it is 'mine!'
Thou hast left their proud idols of wood and of stone,
The splendors of Egypt, her altar and throne,
Her temples of beauty, of glory and grace,
To seek in the desert a home and a place.
Waves open before thee a path for thy feet,
Then rush back in power thy tyrant to meet,
Proud king, thou must yield! look thy last at the sun!
The waters close o'er thee—thy race is now run!

LUCIE.

BIOGRAPHICAL.

In the following article, which is a part of one contained in the New York Baptist Register. There may be something of coloring; but with grains of allowance what we select may not be without its uses.

FREDERIC STRAUSS,

Author of 'Helon's Pilgrimage to Jerusalem.'

Frederic Strauss was born in 1786, at Iserlohn, in the Westphalian or Rhenish province of Prussia, about 60 miles north-east of Cologne, where his father was preacher. He commenced his studies under his father's care, and went from the gymnasium to the University of Halle, where he began the study of theology under Knapp, which he afterwards completed at the University of Hudelberg. On leaving the University, he was settled as a preacher in Ronsdorf, a small village near Elberfeld. Having charge of but a small flock, he found time to lay a broader foundation for future usefulness; he entered into a laborious study of the Old Testament and of Jewish antiquities, the rich fruits of which afterwards appeared in 'Helon's Pilgrimage to Jerusalem.' In 1814, a proof of a just estimation of his great merit was given in his call to Elberfeld, the Goshen of Germany.

There is a small stream, the Wipper, that falls from the east into the Rhine, near Cologne, and the valley through which it flows is called the Wipperthral. The principal towns in it are Elberfeld, of 30,000 inhabitants, and Barmen of 26,000. Amid all the darkness of infidelity that has, for the last half century, hung over Germany, this valley has been radiant with the light of evangelical religion. It was no small honor, in such days of trial as Germany has experienced, for these churches to remain firm, and to keep the colors flying to rally the faithful few. Here Strauss acted a noble part, and these were perhaps his brightest and best days. In him the happy combination of piety, talent, and learning, proved a solid advantage to the cause of religion. As a pastor, he made the whole region feel his influence, while his fervid and touching eloquence made him the idol of his people. He well knew that his calling was not merely to satisfy the wants of his people, but that, in a crisis like the present, when the watchmen had proved traitors to their cause, on him, as one highly gifted of God, rested a peculiar responsibility in regard to the bewildered state of the church at large. He therefore sent forth, at successive periods, a work in three volumes, entitled 'The Sounding of the Bell,' (Glockentoene,) and this voice of the faithful shepherd was heard in all Germany. The work passed through seven editions in his own country, and was translated in Holland and Sweden. The increasing influence of Strauss in the church attracted the attention of the royal family, and in 1822 he was appointed one of the court preachers at Berlin.

The new appointment of Strauss at the court of Berlin, will not appear strange to those who recollect that the reigning family is strongly in favor of evangelical religion. The crown prince is perhaps the most decided. He recently gave great offence while visiting the Rhenish province, by calling such an uncompromising man as Krumacher to preach before him. We cannot join with those who unhesitatingly pronounce the king a Christian. He is, indeed, a zealous supporter of the church, but he is equally zealous in supporting a corrupt theatre. It is hardly courtly to speak otherwise than tenderly of the vices of kings, or to do any thing less than to canonize him who sways the sceptre with the appearance of Christian virtue. But, to the spirit of a Puritan, the monarch who, at the age of 65, can find pleasure in constantly attending an opera as destitute of modest decorum as the dancers are of virtue, cannot be made to appear devout. It is a well known fact, that the spirit of liberty which troubles the states of Germany, emanates from France, and generally goes hand in hand with infidelity; whereas the pious in Germany abhor the French school, both in politics and religion, and cling with equal tenacity to the throne and to the altar. One might indeed suspect (if suspicion were not opposed to that charity that thinketh no evil,) that the Prussian monarch, seeing the evangelical party almost to a man his firm supporters, could have a royal reason for being evangelical.

But there is no reason why a family in which the Reformed religion had long been hereditary, could not be attached to the old orthodox faith as a venerable inheritance. So much is at least certain, that, in Prussia, orthodoxy is no slight recommendation to office. Tholuck was sent to Halle to make Knapp's place good; Hahn was sent to Breslau (in 1833,) to check the growth of rationalism in that University; the place of Schleiermacher, a man of doubtful religious character and sentiments, was supplied by the more decided Twesten; and of the court preachers, Theremin, Strauss, Sack, and Ehrenberg, are evangelical, and only Bp. Neander (not the professor) is a rationalist. There is no room to doubt that aspirants for office find in this circumstance a powerful inducement for leaning towards orthodoxy. In the university of the capital, where the number of students is about 3,000, the popular tide is setting strongly in favor of what is called evangelical religion; and the gay and brilliant court are affecting great sentimentality in regard to orthodox piety. One is reminded of what took place about the time of the Reformation, when a certain duke was accustomed to meet with his satellites in a trial of skill to see which could make the most edifying prayer. We would not intimate that all the apparent piety of Berlin is indebted to fashion for its origin, or springs from motives of interest; far from it. Rationalism has nearly run its race, and the public mind is eager to seize upon something else. Most of the great men in Germany, who are at present looked to as guides in theology, are striking out new evangelical systems, which, seasoned pretty highly with philosophical speculations, range at large in the whole space between modern theology and the old Lutheran orthodoxy. Berlin has been favored with the better men of this description; and that their labors have been blessed to the conversion of many is beyond question. Of these men, Neander, Theremin, and Strauss, deserve to be particularly mentioned—Neander as a lecturer in the University, the others as popular preachers. The recent appointment of Twesten, who is generally regarded as the greatest living theologian of Germany, is considered an invaluable accession to the evangelical party of Berlin.

In the present magic of orthodoxy at the metropolis, the wand of Strauss is the most powerful to charm. In his sermons he displays a glittering, but, at the same time, overwhelming eloquence, and is heroic beyond others in holding up to the giddy multitude the terrors of eternal punishment. When Bp. Neander descants elegantly, though coldly, upon the beauty of virtue, the cathedral is more than half empty; but when it is known that Strauss is the preacher, the elegant world are all out, and the house is full to overflowing. It is generally believed, by the plainer sort of Christians, that this gifted man has lost some of his simplicity of character and manner as a preacher since his removal to Berlin. What is more natural? Where princes and nobles constitute a considerable portion of the audience, where every eye is curious to see, and every one is on tiptoe to wave some little token of homage to the great personages that pass, it is not very strange if the preacher should be slightly infected with the contagion, and the plainness and pungency of his address be occasionally obscured by the incense offered to the great. In the case of Strauss, it would seem that two objects were constantly kept in view—to preach the truth, and to make it welcome to royal ears; and what wonder if the latter, which was originally contemplated only as a means, should grow into an end? The constant effort to give discourses the utmost degree of polish and elegance, superinduces a habit of feeling alien to the spirit of Christianity; and it is to be feared that even the burning and shining light of Strauss is thus becoming dimmer.

Such is the predominant character of religion, in this grand metropolis—more a matter of taste and (with the learned) of philosophy than of self-denial and humble devotion. In this sense of the term evangelical religion is gaining the ascendancy in Germany. But we must not allow ourselves to be deceived by names; tried by such tests as the orthodox in America are accustomed to employ, the faithful in Germany would be reduced to a remnant. B.

MISCELLANEOUS.

FIRE APPARATUS.

We find in a late London paper the following description of the means provided by the London Fire Establishment for rescuing persons from houses on fire, when the ordinary means of escape are obstructed.

First, each engine has two seven-feet lengths of scaling ladder, constructed upon the pattern of the English military scaling ladders. The two lengths, when joined, which can be done in an instant, form a ladder of 13 feet; one foot of length being lost in the junction. As all the lengths of ladder carried by the different engines are precisely on the same construction, the arrival of a second engine admits of an immediate doubling of the length of ladder. Three engines, and there are generally from eight to nine at at any fire of magnitude, would afford a ladder of 40 feet length, which is amply sufficient for any ordinary risk; but, if necessary, it might by further junctions be lengthened almost indefinitely. At the time of the conflagration of the Houses of Parliament, the roof of different parts of the buildings was mounted from the ground by means of ladders thus formed. About two months back a few pattern lengths of these ladders, of improved strength and fitting, were made by order of the Committee of Insurance Directors, and, being approved of, orders have been since given for several sets of a similar make.

The engines likewise carry a large and strong canvass sheet, made with hand-holes at the sides, so that when held extended, a person might jump into it from a lofty window, without any great hazard.

The third means of assistance carried are two strong lines of two-inch rope, and a slighter one, each of great length. The end of one of these ropes being thrown into the window, which, by a small attached weight at the end, could be easily effected, would afford to the endangered person a mode of escape that the most timid might avail himself of. He would have nothing to do but to pass the rope once round a bed post, a strong hook, a bar of the grate, a leg of a large table, or round any large heavy article of furniture, or almost any fixture, and then fastening the end round his waist, and getting out of the window, the firemen, who would retain the other end of the rope, would gradually lower him to the ground. There are other obvious modes in which the ropes might be rendered available.

TASTE FOR READING.

If I were to pray for a taste which should stand by me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against all its ills, however things might go amiss and the world frown on me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree derogating from the higher office and sure and stronger panoply of religious principles—but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history: with the wisest, the wittiest, with the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him.

It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before our eyes the way in which the best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it is really the least thing he dreams of. It cannot be better summed up than in the words of a Latin poet,—'Emollit mores, nec sinit esse feros.' It civilizes the conduct of men and suffers them not to remain barbarous.— *S Humphrey Davy.*

SMITHSONIAN BEQUEST.

The report of the Select Committee of the House of Representatives, on the bequest of James Smithson, for the establishment of an institution at Washington, 'for the increase and diffusion of knowledge among men,' prepared by Mr John Q. Adams, is an eloquent document. It recommends the acceptance of the bequest. We quote one passage:

'The father of the testator, upon forming his alliance with the heiress of the family of the Percys, assumed, by an act of the British Parliament, that name, and under it became Duke of Northumberland. But, renowned as is the name of Percy in the historical annals of England, resounding as it does from the summit of the Cheviot hills, to the ears of our children, in the ballad of Chevy Chase, with the classical commentary of Addison; freshened and renovated in our memory as it has recently been from the purest fountain of poetical inspiration, in the loftier strain of Alnwick Castle, tuned by a bard of our own native land; doubly immortalized as it is in the deathless dramas of Shakspeare: 'confident against the world in arms,' as it may have been in ages long past, and may still be in the virtues of its present possessors by inheritance; let the trust of James Smithson to the United States of America be faithfully executed by their Representatives in Congress; let the result accomplish his object, 'the increase and diffusion of knowledge among men,' and a wreath of more unfading verdure shall entwine itself in the lapse of future ages around the name of Smithson, than the united hands of tradition, history and poetry, have braided around the name of Percy, through the long perspective in ages past of a thousand years.'

GREENWICH OBSERVATORY.—The Observatory was formerly a tower built by Humphrey, Duke of Gloucester, and repaired or rebuilt by Henry VIII, in 1526. It was sometimes the habitation of the younger branches of the Royal Family, sometimes the residence of a favourite mistress, sometimes a prison, and sometimes a place of defence. Mary of York, the fifth daughter of Edward IV (betrothed to the King of Denmark) died at the Tower in Greenwich Park, in 1482. Henry VIII visited 'a fayre ladye when he lived here.' In Queen Elizabeth's time, it was called *Mirefleur*. In 1642, being then called Greenwich Castle, it was thought of so much consequence as a place of strength that immediate steps were ordered to be taken for securing it. After the Restoration, Charles II, in 1675, pulled down the old tower, and founded on its site the present Royal Observatory. The King allowed 500l. in money, with bricks from Tilbury Fort, where there was a spare stock, and some wood, iron and lead, from a gate-house demolished in the Tower, and encouraged us further with a promise of affording what more should be required.

GEOGRAPHICAL DISCOVERIES.—At a late meeting of the Royal Geographical Society in London,

Capt. Maconochie read a narrative of a journey across the Andes and down the river Amazon, by Lieut. Gerard Smythe, in which he gave a minute description of the face of the country, and the manners, customs, and habits of the aborigines of the country. He stated that there were upwards of twenty navigable rivers flowing into the Amazon, some of which are nearly two miles wide at their mouth, one tributary stream connecting it with the River La Plata. He crossed the immense plain, called La Pampa del Sacramentos, which he found intersected by many beautiful and navigable streams, and the banks of which were generally covered with forests of the most immense trees. The climate approached more nearly to that of the Island of Madeira than any other he could name. The country abounded in animal and vegetable produce of the most luxuriant description. There were ten different tribes of natives, materially varying in character from those described by previous writers, one of which was so ferocious as to prevent him coming in contact with them, and these he also found to be cannibals. He procured from a missionary priest, whom he found to be a man of great intelligence, named Senor Andre Fernandez de Sasa, a detailed account of the country, a translation of which was announced to be read at the next meeting.

SIMPLE OPERATION IN SURGERY.—The Editor of the Boston Medical and Surgical Journal, relates the following singular case of the reunion of the divided parts when completely separated:—

"Some time in August last, as Dr Warren of this city, was walking from his door a man stepped up with the finger of another person, which he remarked had just been cut off. The Doctor examined it a moment, and asked where the individual was from which it had been amputated? Leaving the finger with the Doctor, the man ran to find the owner, who seems to have been near by. Perceiving some remaining evidence of vitality, although so completely separated from the body, Dr Warren replaced it in very exact contact with the stump, to which it soon united, and it has proved to be a pretty useful member ever since."

RAILROADS IN GERMANY.—The first railroad in Germany was opened with much ceremony on the 7th at Nuremburg—it runs from the city to Furth. The monumental stone has the inscription of 'Deutschlands erste eisen bahn mit damkfraft, 1825,' which signifies 'Germany's first iron rail road with steam power, 1835.' The journey was made in 15 minutes.—In the Netherlands also they are busy with projected rail roads. At Valenciennes on the 12th it was resolved that the direction of St Quentin should be preferred to that of Amiens, and that the Valenciennes line should not be considered as a branch, but as the principal line. In a short time all Europe will be intersected with railroads.

FRANCE.—By France (says a modern writer) I mean Paris; for what the provinces may think is of no more importance than the opinion of a man's legs. The men (he adds) whom I have met in the provinces reminded me always of mile stones, which bear legibly on their front the amount of their distance, be it less or more, from the capital.

OHIO LEGISLATURE.—The rapid growth of this State and the various sources whence its population are drawn, are well illustrated, by a statement presented in the Columbus State Journal, showing the places of nativity of members comprising the two Houses of her Legislature the present year. It appears from this that the members were born as follows:—In Ohio, 7; Pennsylvania, 30;—Virginia, 22; N. England, 17; Maryland, 8; N. York, 7; N. Jersey, 4; Kentucky, 3; Delaware, 2; North Carolina, 1; Ireland, 5; England, 1; Germany, 1. Total 108—7 were born in the State, and 101 without its limits.

A SHORT LECTURE ON HEADS.—In one of the lunatic asylums of France, there is a maniac who is laboring under an interesting delusion. His serious impression is, that he was beheaded during the revolution, and that another person's head has been substituted for his own! Hypochondriacs have ere now fancied themselves hand-organs, articles of household furniture, or steam-engines—to say nothing of beasts, bird, and reptiles. Some have imagined themselves to be frogs embedded in stone; others, that they were sheets of glass and would break to pieces (being cracked) if they attempted to move. These are extreme cases; but that of the guillotined maniac applies, with some small variation, to a far larger class of persons than may be supposed. To meet a man, on the outside of a lunatic asylum, who believes that he has another person's head on his shoulders, is anything but uncommon. How many of our ode-writers have believed that they were severally possessed of the head of Pindar? Where is the orator who hesitates to point to his own individual caput as the head of Demosthenes? Scott's head is on a dozen pair of shoulders at least; and there is more than one writer living who can boast of the identical head of Milton. We are daily introduced to illustrious members of the family of the Wrongheads, who have never yet been inside a lunatic-asylum.

WAR.—My first wish is to see this plague to mankind banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements, than in preparing implements and exercising them for the destruction of mankind.—*George Washington.*

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

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I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

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